

BRITISH Valour
TRIUMPHING over

FRENCH Courage:

Under the CONDUCT of the
Duke of MARLBOROUGH,
Prince of the EMPIRE.

SET FORTH

In some Discourses on the Victories obtained over them at **BLenheim, Ramellies, Oudenard,** the Taking of **Lisle,** the Reduction of **Ghent and Bruges,**

To which is annexed

A Discourse concerning casting our Care on **GOD,** concluding with a modest Character of his Grace.

By **John Mackqueen, M. A.**

Minister of *St. Mary's*, in the Town and Port of *Dover*, and Chaplain to the Right Honourable *Lionel, Earl of Dorset and Middlesex*, Lord-Warden of the Cinque-Ports.

L O N D O N

Printed for *J. Morphew*, near *Stationers-Hall*, 1715.

0911
81

BRITISH
TRIUMPHING

FRENCH

Under the CONDUCT of the
Duke of ANJOU
Prince of the EMPIRE

SET FORTH
in some Discourses on the Victory of
Trafalgar over the French Fleet, and
the Queen and the Landing of Lord
the Reduction and Capture



A Discourse concerning the
GOD, concluding with a model of
Tragedy of his Grace

By John Mackintosh, M.A.
Minister of St. Andrew's in the Town and Port of
London, and Lecturer in the Royal Chapel
of the Chapel of St. Andrew's, West London

LONDON
Printed for J. Mackintosh, near St. Andrew's Hall, 1775



TO

The most Noble and most
Illustrious, **JOHN**, Duke
of **Mountague** :

AND TO

The Right Honourable,
SCROOP, Earl of **Bridge-**
water; **CHARLES**, Earl
of **Sunderland**; **FRAN-**
CIS, Earl of **Godolphin**.

My LORDS,

I F Men measure the Acceptance of
their Presents, the Success of
their Addresses, or the Merit of
their Service, by the Proportion
any of these bear to the Dignity of such

The Dedication.

as they would honour by them, to the Grandeur of their Patrons, or the Obligations they may be under to make such Returns; then God should have no Sacrifice from Mortals, Kings no Tribute from Subjects, nor Parents any Retribution from Children; so vast is the Distance betwixt any Acknowledgments: These in them several Orders can make, and the respective Objects to which they are directed, or the manifold solemn Engagements they are under to such munificent Benefactors. Neither could so mean a Divine have presumed to approach so many illustrious Persons with so small an Oblation.

But since the glorious Monarch of Heaven, his Vicegerents on Earth, and the Fountains of our being in Reference to the benevolent Receptions of our Offerings, require not so much Equality of Affection, consider the inward Principle which inspires more than the intrinsic Value with which such Performances may be impregnated; seeing these procure Repute to our weakest Essays, and the Want of them make the most splendid pompous Offerings be rejected by God and Man; it is hoped upon this Score your Lordships will not disclaim this, tho' slender, Testimony of Respect, from one who durst not have aspired

The Dedication.

pired to this Height of Ambition, unless Goodness had invited what your Greatness, if separated therefrom, had discouraged.

The Minds of Grandees should not be worse to please than the Gods of the Antients, who were sufficiently satisfied with such Gifts, as the Quality and Circumstances of their several Adorers preferred them; these, who had no Lions, Elephants, or Eagles to bring to the Altar, were regarded for their less costly Sacrifices; these, who had not choice Catle to present, offered Flowers and Fruit of the best Kind; these, who were destitute of such, offered Wine; and they, who wanted Wine, presented Milk; and they, who lacked this, brought Water; and if a Person give what he hath, and do what he is able to perform, there is no more required by God or Man.

But your Relation to the most illustrious Person, whose glorious Atchievements gave Occasion for these Discourses, and are often hinted at in them, makes me conceive you will pardon my free accosting you with any thing that bears his Name, mentions it with Esteem, or descants on his wonderful Actions, tho' but in a faint manner, and more fairly intended than truly adjusted to set them forth in their due

The Dedication.

due Lustre, and in Spight of Malice can never fail of being extolled by all that wish well to the Concerns of Religion, the Honour of their Sovereign, the Liberties of Europe, or the Happiness of their own Country; the Principles which inspired his great Soul to attempt boldly, proceed vigorously, and accomplish gloriously his difficult Undertakings, and noble Exploits, for these excellent Ends.

The Blessings the Duke brought to your illustrious Families, in bestowing on you his matchless Daughters, are thro' their Fruitfulness an universal Treasure of many Comforts and Advantages to the Nations; you have obtained Ladies, who, by their sound Sentiments of Religion, their intellectual Endowments and moral Accomplishments, as well as beautiful Aspect, graceful Mien, and charming Address, are the Wonder of the Age, the Glory of their Sex, the Ornament of the Court, the Cordial of their Parents in their declining Years, *Crowns of Joy to you their Husbands, the Admiration of Foreigners, a common Benediction to present and future Generations; for what can we or they expect but a Race of Nobles, who thro' God's Goodness may prove publick spirited Patriots, zealous Defenders of the

Pro.

* Prov. 12. 4.

A virtuous Woman is a Crown to her Husband.

How much the Emperor, when he was here incognito, Pr. Eugene, and other Strangers of Condition, were taken with the distinguishing figure these great Ladies made in the Court.

The Dedication.

Protestant Faith, loyal Supporters of the Throne, steady Maintainers of the Church, and strenuous Promoters of their Country's Interest and Renown? And this is but tracing their and your Progenitors Steps, many of which were valiant Soldiers for the Camp, sage Statesmen for the Court, judicious Senators for the Bench, able Councillors for the Bar. That you your selves may live long, and for the like Purposes as Providence shall dispose you in suitable Stations; and that your Posterity may answer the fair Expectations of them their promising, great and noble Qualities beget in us, none wishes more sincerely, or prays for more cordially than,

Most Noble LORDS,

Your Lordships

Most Humble and

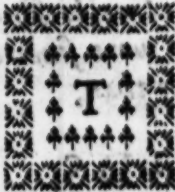
Most Faithful Servant,

John Macqueen.

T O



TO THE
READER.

‘  O appear in any publick
‘ Print, and not be a Par-
‘ ty-Man in this Juncture
‘ is difficult; to write Pa-
‘ negyricks in an Age so
‘ much set upon Discord and Satyr
‘ has more of good Nature than of
‘ Policy or partial Design: As to my
‘ self I am now old, and when young-
‘ er, in Times of hot Factions, I was
‘ never any other than a zealous Main-
‘ tainer with my Tongue and Pen,
‘ with Prayers and Preaching, of the
‘ Crown and Mitre; those, who set
‘ up against King and Church, may be
‘ called Party-Men, but the honest
‘ Espousers of them two deserve a
‘ better Denomination. ‘ I

The Preface.

I am not much concerned what the World say of me, yet I am better content to be well than ill-spoken of : I know no Person fond of Reproaches ; my Conscience bears me Witness, I design honestly, intend fairly ; I detract from, nor seek to diminish any Man high or small's just Reputation ; I write and speak the Words of Truth and Soberness : However I have attempted a bold Undertaking to make any Description of the Duke of *Marlborough's* great Actions, which my Esteem and Affection carried me to in the Discourse on the Victory at *Blenheim*, before I had particular Knowledge of, or was under any other Obligation to his Grace, further than I think all Well-wishers to their Country are ; and as to any Addition I have made in the other Discourses annexed to what was then spoken and printed, I was excited thereto, and I took Courage to offer my poor Mite to serve so great a Person ; and that the rather, when I perceived the Fickleness of some Mens Tempers, who, upon a little Suspension of the Favour of the Court from so deserving

The Preface.

A Person began to change their
Notes in reference to him.
It was then I took Freedom to
give the Character you may read in
the Close of the fourth Discourse,
upon the Duke's retiring to *Frankfort*,
which had been at that Time pub-
lished, if some honourable Persons,
entirely in the Duke's interest, had
not hindered; and I can never forget
the Saying of a noble Person, who
bade me take heed, *That a Panegyric*
upon Cato might not be construed
Satyr upon Caesar: He thought, who
had Justice and Truth on my Side,
I had not Strength enough to sup-
port me in that ticklish juncture
against the Torrent of a prevalent
Party, who wished no Good to the
Duke, nor to any who appeared to
own his Concern.
To see for a Trick of Years all the
Addresses from the several Corners of
the Kingdom, replenished with ex-
tolling Comparisons of the Duke,
above the famous *Hannibal*, till the
Complement of knowing how to in-
prove a Victory beyond that great
Hero, became so threadbare, that a
ingenious Man thought Shame

The Preface.

make any further Use of it to set off his Graces glorious Achievements; and after all the extolling Eulogies given him, it was strange to the best-affected in the Nation in an Instant to see them turn'd or perverted into squint Blows against him, who, under God, saved *Europe* and us from the destructive Blows of its, and our, potent as well as malicious Adversaries.

The frequent Use of that Comparison made me look over some ancient and modern Histories for another Parallel to the Duke, and I have found none more agreeable than that of *John Huniades*, in the History of *Hungary* and the *Turkish Wars*; for as Masters and Parents in *Turky* were wont to fright their Children and Servants; and Neighbours were wont to threaten one another in those Days with the Name of *Huniades*, so the very Name of *Marlborough* was for the same purpose applied; *Marlborough*, a Name of Valour; *Marlborough*, a Name of Value; *Marlborough*, a Name of Comfort to most crown'd Heads and Countries in *Europe*, as well as to these united Kingdoms;

The Preface.

but of Terror and Confusion equally
to great and small, throughout all
the *French* King's Dominions. Of
Huniades it was said, Of all Com-
manders which made War against
the *Turks*, he was the most famous of
that Age; skilful and watchful to
foresee, patient to attend, quick to
embrace, resolute in pursuing all Oc-
casions, and happy in crowning them
with their desired Issue.

When his Grace went to *Flanders*
he passed thro' *Dover*, I followed me
ordinary Subject, which I preached
on some Sundays before his Coming
but in the Close of the Sermon I took
Occasion to say some things relating
to the Duke's admirable Services for
his Sovereign and his Country; some
Passages I then delivered were carried
as far as *London*, and there became
the Subject of the indiscreet Railings
of some of the severe Reflections of
others, yet there wanted not many
Persons of Condition, who stood
for the Duke's Merit and my In-
nocency.

I thought with my self at that
very time, I deserved rather that Charge
which the Philosopher, when he

*Ducum om-
nium, qui
cum Turcis
arma contu-
lerunt illo
tempore, cla-
rissimus; so-
lers ac facax
in prospici-
endis, patiens
in expectan-
dis, ac in
persequendis
rerum occa-
sionibus, atq;
in ipsis re-
bus urgendis
pertinax, in-
consciendis
felix ac for-
tunatus.*

*That some Sen-
tences of the
Sermon were
sent as far
as Paris by
Letters to
Mr. Prior
then Envoy
there.*

pr

The Preface.

prised an Orator preparing a Panegyrick upon *Hercules*, told, It was a needless thing to spend Time to make magnifying Harangues on a Person who was every where adored, and none durst ever discommend : This once a Day had been a just Reprimand to my past and present Undertaking.

For why should I have assumed the Freedom to celebrate such sublime Virtues and wonderful Actions as have already exhausted the Eloquence of Divines, drain'd Poets of their rich, fanciful Flights, and fright Historians from florid Narrations of them, since none of these can adorn them with beautiful, significant enough Expressions, commensurate to the Glory of their Merit ; yet if I come short of setting them in their true Light, it is but the common Fate of us all, who are no more than sorry faint Essayers in this Affair.

However, allow me to say, tho' the Times cannot afford a *Homer* for such an *Achilles*, or a *Virgil* for such a *Mecenas*, this is not so great a Reproach to the Age, when we consider it is not here, as in some Productions of Nature or Art, in which

The Preface.

the Obscurity or the Meanness of the
subject Matter of Operation illumina-
tes the Ability, and magnifies the
Power of their efficient Causes ; but
here *Materia superat Opus*, his Actings
exceed our most towering Expressions.
Orators have complained they have
been choak'd with Matter, as Lamps
have been suffocated with too much
Oil, or our tender Eyes dazzled with
bright Rays reflected from some lu-
minous crystalline Body : This may
apologize for the rude Draughts, and
the not bright enough Lineaments of
any Pourtraiture can be made of so
great a Hero.

Some Grandees Virtues and Acti-
ons are so far above the common
Rate and ordinary Size of Mankind
that they are more to be admired
than commended, because our Praise
cannot reach their Height, nor suit
their Worth. Meaner Beauties may
be painted with Advantage, and
midling Virtues may be extoll'd with
Encomiums, but what is extraordi-
nary in either of these, tho' Persons
succumb in seeking to illustrate them
is no Disparagement to the Skill of
Painters, the Raptures of Poets, or
the Rhetoric of Orators.

*Inopem me
Copia fecit.*

Ἡμεῖς δὲ
μακρὸν ἢ
ἐπαινήμεν.
Nazianzen.

*Est hoc maxi-
mum laudis
genus, quum
orationis co-
piam virtus
et magni-
tudo laudati
exuperant ;
Sicque vinci
notum est mul-
to gloriosius
quam saepe
vicisse.
Chrysost de
laudibus
Paulinæ.*

The Preface.

' I never thought to see the *Athenians*
 ' Ostracism transplanted to *Britain*, or
 ' that the Surplusage of the Measure
 ' of our Heroes great Services for the
 ' Crown and Country, should have a-
 ' bated the Value of their Merit; but
 ' tho' these raised him equally above
 ' the Emulation and Imitation of the
 ' present Age, or Posterity, yet not
 ' above Envy; for this flies ever at
 ' noble Feats, the most eminent for
 ' Height, the most conspicuous for
 ' Lustre, the most fortunate for Suc-
 ' cess, and the most deserving of Re-
 ' nown; this interrupted the Sun-shine
 ' of that Favour, which his Sovereign
 ' before her Assent to the Throne, and
 ' justly after for some Years, bore him;
 ' but now his Esteem is secure in the
 ' Judgment of a valiant, wise, and ge-
 ' nerous King, and his Merit safe in
 ' his Hands, who dreads no foreign
 ' Power, nor neglects domestick Va-
 ' lour, or notable Deeds, nor passes
 ' them by, without crowning them
 ' with a due Reward. Had the Duke
 ' been permitted to follow his good
 ' Fortune, or push forward his Victo-
 ' ries, he had prevented the raising a
 ' formidable Fort at *Mardike* out of the

Paulum Æ-
 milium vi-
 rum in tan-
 tum laudan-
 dum, in quan-
 tum intelligi
 virtus potest,
 invidia per-
 strinxit: hac
 assidua emi-
 nentis fortu-
 na comes
 altissimisque
 semper ad-
 haeret.

Pater. lib. 3.

Intacta invi-
 dia media
 sunt, ad sum-
 ma semper
 tendit, nec
 de Anicii
 nis de Octa-
 vii triumpho
 dubitatum
 est, Paulum
 Æmilium,
 cui hi ipsi
 quoque se
 comparare
 erubescunt,
 chrestatio
 corripit.

Livius.

The Preface.

‘ Ruins of *Dunkirk*, nor had he suffer-
‘ ed such a sham, dangerous, bantering
‘ Exchange to be put upon the Na-
‘ tion.

‘ The natural Courage and wise
‘ Conduct of this great Man appeared
‘ in his long-continued Advances in
‘ the Field of Battel, where he had
‘ as many Triumphs as he had En-
‘ gagements with Enemies. His chri-
‘ stian Magnanimity, which was then
‘ hid under his frequent Successes, has
‘ displaid it self since in that Firmness
‘ of Spirit, Sedateness of Temper, E-
‘ quality of Mind, and Constancy of
‘ Virtue, retained in his Retirement
‘ from the Scene of publick Affairs ;
‘ all infallible Demonstrations of the
‘ Innocence he still had, and will per-
‘ severe in : This very Proof of his
‘ passive Fortitude adds no small Lu-
‘ stre to the many other Instances of
‘ his active Valour hinted at in these
‘ Discourses ; nor had his Character
‘ been compleat without this Piece of
‘ Checquer-work in his Escutcheon :
‘ And the Exercise of these noble Qua-
‘ lities already named, upon his Re-
‘ moval, *Parthian*-like, shot their Rayes
‘ with more Force and Brightness to
‘ his

The Preface.

his Honour, and the Comfort of his
Friends ; to the Dazzling of the
Eyes, and wounding the Hearts of
their and his Enemies.

It is certain, if the Greatness of
his future Actions may be measur'd
by what is past, had he continued,
and did the Circumstances of Matters
permit his Grace to make new Ex-
periment of his Valour, and sagaci-
ous Management of martial Affairs,
nothing in all probability had re-
tarded or frustrated the successful
Progress of his Arms but Impossibi-
lities ; and let him die when it plea-
ses God to put a Period to his Days,
(yet could I wish for the Happiness
of *Europe*, the Honour of his pre-
sent Sovereign, the Felicity of his
own Country, he was immortal) and
remove him out of our Sight, it shall
be concluded by impartial Judges,
that none of the ancient Comman-
ders has exceeded him in the Glory
of military Actions, nor any of the
modern or present ones come near
him.

The two first of these Discourses,
relating to these Victories of *Blen-
heim* and *Ramellies*, have been alrea-
dy

The Preface.

dy printed, thousands of them sold
off, none of them to be had among
the Booksellers ; and I was afraid
these on *Oudenarde*, on the Taking
of *Lille*, the Retaking of *Bruges* and
Ghent, were not inspired by the same
Genius with the former, which
made me suppress them for a Time;
but that having communicated them
to some Persons of Distinction by
Parts, as well as Quality, they
thought they might bear Compa-
ny with the second Edition of the
other.

I am jealous of my own Weak-
ness ; and there are but few or no
Writers like the Sun, which mini-
sters new Satisfaction at every Morn-
ing's Approach ; or these celebrated
Beauties, which retain their trium-
phant Charms upon every Appear-
ance ; the Sight and the other Senses
are cloyed with the same Objects,
and the same Subject often recurring
flags the Minds of Orators, as well
as nauseates the Ears of Auditors ;
this made me fear to adventure four
times to print Essays on the four fa-
mous Victories we obtained over our
Ene-

The Preface.

' Enemies; but what I do in this runs
 ' the Fate of the Works of better Au- *Laudatur ab*
 ' thors, according to the old Saying, *his, culpatur*
 ' To be approved by some, and disproved *ab illis.*
 ' by others.

' One thing I will conclude with,
 ' and it is this; that I may justly
 ' blame the nonsensical Partiality of
 ' some, who assert, that none can be-
 ' stow any Encomiums on the Duke,
 ' or his great Actions, except he be a
 ' *Whig* or a *Dissenter*; and I profess I
 ' am neither. I am settled in one of
 ' the most honest *Whig*-Towns in *Eng-*
 ' *land*, and we agree well enough;
 ' though for mutual Diversion we toss
 ' Arguments *hinc inde*, as innocent Hu-
 ' mour, or occasional Emergents afford
 ' us Matter of Discourse; but this I'll
 ' be bold to say in Behalf of his Grace,
 ' and for my own Vindication, That
 ' the harmonious Consent of the best of
 ' all Parties, whether *Whigs* or *Tories*, *Invidious di-*
 ' whether High or Low, is a Demon- *stinguishing*
 ' stration of his great Merit; and as *Epithets I*
 ' it is an extraordinary Beauty that *abhor, and*
 ' conquers all Hearts, and sets up its *only the Ty-*
 ' Trophies every where, it must come *ranny of Cu-*
 ' near heavenly Manna that delights *stem has*
 ' every *made drop*
 ' every *from my Pen.*

The Preface.

every Palate ; so it must be no common Person, or ordinary Actions, which have the universal Applause of the most honest and judicious of all sides, considering the contrary Tempers, cross Designs and different Dispositions among many in the Nation.

As to my self, I'll say, If to be zealous for the Protestant Religion, for Monarchy in the State, and for Episcopacy in the Church, be the Character of a good Subject, I am of that Rank ; and of them who think a Popish Head cannot suit a Protestant Body ; likewise I judge an Arbitrary Power should not be lodged in any Ruler upon Earth, neither in the Collective nor Representative Body of a Nation : I further conceive Kings act safest for themselves, and best for their People, when they make the Laws the Standard of their Government, and the Good of their Subjects their Aim ; I have often said, (and my usual Hearers with whom I have lived these sixteen Years bear me Witness) That good Laws are a Chain of Gold to
just

The Preface.

‘ just Sovereigns, and Fetters to all ill
‘ Magistrates of whatever Degree ;
‘ and as to our own civil Constitu-
‘ tion, you may see what my Judg-
‘ ment is, in the Essay on Courage,
‘ page (258) I am for Active Obe-
‘ dience, and Non-Resistance to these
‘ in Authority, whether supream or
‘ inferiour, which follow the Measures
‘ I have named ; and I heartily wish
‘ all in these united Kingdoms may
‘ observe and perform this Allegiance
‘ to our present Sovereign and his
‘ Issue.

‘ And as for Dissenters, I’ll never
‘ grudge them their Toleration ; but
‘ I wish them no Share of, or Influ-
‘ ence on the Management of pub-
‘ lick Affairs. ~~Let us of the Regular~~
‘ Orthodox Clergy endeavour to ex-
‘ ceed their Preachers in edifying
‘ Sermons and exemplary Lives, and
‘ let these of the Church - Commu-
‘ nion labour to surpass them of the
‘ Separation in real Piety, true Loy-
‘ alty, and down - right Honesty ;
‘ then we may hope, That God of
‘ his Goodness will preserve our Con-
‘ stitution, by Law established, from
‘ being

The Preface.

being under-min'd by Mass or Con-
venticle, which should be, and cer-
tainly is the hearty Prayer of good
Men, and particularly of,

Your Humble Servant,

John Mackqueen.

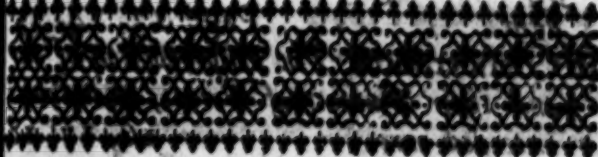
And as for Dissenters, I have
grudge them their Toleration as far
I will them to be of or like
end of the management of
~~the same~~
Orthodox Clergy endeavor to ex-
ceed their Teachers in edifying
sermons and exemplary lives and
for that of the Church-Commu-
nion about to judge them of the
separation in real life, the Loy-
alty, and down-right honesty
then we may hope that God of
his goodness will preserve our Com-
munion by law established from
being

ERRATA

IN the Dedication, page 3. line 8. for *preferred* read *prefer'd*.
 p. 9. of the Preface, l. 16. before *attain'd* add *be*. p. 2.
 of the Book, at the third line from the Bottom, for *Merits*
 read *Mercies*. p. 27. in the Margin after *felicia* add *tempora*,
 and after *reparanda* add *pati*. In the same page, l. 7. for *be*
 read *is*. p. 45. l. 16. for *Assistance* read *Assiants*. p. 120.
 l. 6. for *reap* read *raise*. p. 156. line last, for *walks* read
watches. p. 178. in the Margin, for *Virtus* read *Virtue*.
 p. 188. fifth line from the bottom, for *so* read *of*. p. 247.
 l. 17. for *Coral* read *Cowl*.

The Contents

That we did not think it was enough to
 keep their Property, but we forced them to



III. Consideration. As they were more
 numerous, so they were well disciplined, &

THE
 Great Honour of the Purchase, or

CONTENTS.

IV. Consideration. Our Forces beat a great
 Army, which was formerly

NOTHING adds Flame to the
 Flights of Passions, or En-
 gines of Orators, like the
 Valour of Conquerors.

Page 3, 4
 The Works of God's Power and Providence,
 worthy Subjects of our most serious Con-
 sideration.

7, 8
 Some of these Works more remarkable than
 others, against T. 9, 10
 Opposition and Difficulty add to the Lustre,
 Beauty and Glory of great Actions. 10,

11, 12, 13, 14
 Some Considerations which enhance the Vi-
 gory of Blenheim.

b *

I. That

The Contents.

I. That we did not think it was enough to stop their Progress, but we forced them to fight. Page 13, 14, 15

II. Consideration. The Disproportion of our and their Number of Forces, that theirs exceeded ours. 16, 17, 18

III. Consideration. As they were more numerous, so they were well disciplin'd, of great Experience and Courage. 19, 20, 21
Great Souls disdain easie Purchases, or to cope with mean Adversaries. 21, 22, 23, 24, 25, 26

IV. Consideration. Our Forces beat a brave Army, which was formerly frequently victorious. 25, 26
What Aggravations to Persons present Misfortunes their former prosperous Success add. 27

V. Consideration. They had Advantage Situation and Ground. 28, 29
A short Recapitulation of these Considerations. 30, 31, 32

The Importance of the Phrase in the Text Consider what great Things he hath done for you. What Consideration of and its Parts. 32, 33, 34

I. The Improvement of all in a grateful Acknowledgment of God's distinguishing Love, who gave us Victory; with some

Stroke

The Contents.

Strokes against Pagans and Papists, with some Elegies of the Duke's illness to	from Page 39 to 45
II. Improvement is, how much more Conside- ration of the great Things done for us should animate our Hope, and encourage our Trust, of his Highness's 46, 47, 48	49, 50
A Caution against slackening our Diligence.	49, 50
A Second Caution against priding or wanton- ing, or Presumption, on the account of our Success. 50 of his Highness's 51, 52	53
We should not grudge the Charges we are at to maintain the War. 52 of his Highness's 53	54, 56
The present Age may vie with Antiquity for eminent Men in all Professions. 55, 56	56, 57
What a noble sight a victorious Army is, with some Elegies of the Duke's 56, 57	58, 59
This Discourse concludes with this Acknow- ledgment, that whatever Commendations are due to the Queen and Duke, and his brave Soldiers, yet such it is to be looked on with admiration and praise, as the Fountain of all Victories, and the Disposer of all Events. 59 of his Highness's 60	61, 62
His Highness to obtain three Victories in End; all which is ascribed to God's Favour.	63, 64
Strokes	b * 2 The

The Contents.

The Misfortunes of one Reign, or Ministers
of publick Affairs, or Forces, may be re-
minded. Page 66, 67

The Misfortunes or Mismanagement of pub-
lick Affairs to be tenderly touch'd, especially
by Clergymen. A Saying of the Empe-
ror Constantine applied to this. Page 67
A Fault to magnifie former times, and dis-
parage the present Age, or the Persons
and Transactions thereof. Page 69, 70

The Frequency of our Victories, how glori-
ous, and how much to be attributed to the
Duke upon that Score. Page 71, 72

How God fits Persons for the Accomplish-
ment of great Affairs. Page 72, 73

And how our English Here has been by
Providence raised up to put a Stop to
the outrageous Greatness of France. Page 73, 74

Some Cause hinted at of the Frequency of
our Victories, and the like. Page 74, 75

A generous Emulation in our Men
excited not only others, but themselves. Page 75, 76

2. Cause. Vigilance in attending and quick-
ly laying hold on the Opportunities, under
which stand these and some Things
down concerning Precipitation and Delay
the Danger of both. from 80 to 91

3. Cause

The Contents.

3^d Cause. *The Test Soldiers put in the
Courage and Conduct of their Comman-
ders.* Page 90, 91, 92

4. Cause. *The Unity of our Confederate
Forces, and the Duke's great Pains, Fit-
ness, and Success in preserving this U-
nity.* 93, 94, 95

5. Cause. *The dextrous Management of
the Treasury, and the Earl of Godol-
phin's Character.* 96, 97, 98, 99

*Some Instances out of Philip de Comines,
Pierre Matthew, their Histories.*

6. *Our honest Purposes and noble Designs in
undertaking and pursuing the War pro-
pice us God's Blessing, to which we owe
the many Victories we have obtained, and
the good Success we expect; and the Dis-
course concludes with some Strakes as to
our Happiness and our Ability to pursue
the War. If our Enemies should protract
from 101 to the End.*

*The Introduction is some Hints as the
Happiness of Flanders before they fell
under the French Domination, and their
Recovery of this their former Felicity,
on their Redemption from the French
Power.* 111, 112, 113

God

The Contents.

God to be magnified for any Success or Vi- ctory we have obtained.	Page 116, 117
For his Hand is singular in this Affair in three Particulars.	
I. These Cities were recovered when our En- emies Confidence was at the Height.	119, 120, 121
II. We recovered these Cities with less Loss of Men than they.	122
III. Our Advantages preponderate the Ex- pence of Time, and the Charges we were at in the Pursuit of this Affair.	123, 124, 125
A Question proposed, whether the Defeat of a Field Army, or taking of strong Forts be the most noble? And answered: And some Account of Czar's taking of Alex- andria, and how it should be magnified him as less for this than his glorious Field- Successes.	126, 127, 128, 129
How God, if he tries our Patience by de- laying Mercies, makes up any Troubles on this Score in the Sweetness and Word of it, when it comes.	129
Let this Consideration increase our Trust and strengthen our Patience; and how Mercies sometimes hastily obtained, like premature Fruits, are not so fair to the Eye, or sweet to the Taste.	130, 131

The Contents

Let us upon God's Delays forbear murmur-
ing, and our Faith and Hope should keep
pace with God's gracious Proceedings, and
construct God's present Tokens of Favour
Rarities of future Kindness. Page 132.

Let us show the Thankfulness of our Hearts
in the Piety of our Lives. 134, 135, 136

Our Implores may obstruct Mercies from us.

We are great Losers if we overcome our En-
emies, and adopt their Vices. 138, 139

Our Sins lengthen the War, and retard our
Peace. 140, 141

The Discourse concludes with some Hints of
the Uncertainty of all human Affairs.

And how God holds the Scale in his
Hands, and turns the Victory to this or
the other Side, as he pleases. Let us de-
pend upon him without limiting his Power
or his Time, or carving liberal Portions
for ourselves in our fantastick Imagina-
tions, with good Wishes for the Queen,
Ministry, and Recovery of the pristine
Glory of the Nation which was formerly
famous for Courage and Valour.

Of Casting our Care on God.

Of the Creation of the World, of the Go-
vernment,

The Contents

Government, and God's Care of Mankind	Page 147, 148, 149
What the best Disposition is under cross Pro- vidences.	149
The Misfortunes of some People the Occasions of their more illustrious Rising.	150
God's Care of us should care our carking of Care.	151, 152
This Care of God appears in his general Providence over all Things.	153, 154,
God's peculiar special Providence towards his Church and People, with a Hint against Epicurus.	156, 157, 158, 159
Six Arguments to prove God's Care of us, and to strengthen our Faith as to this Particular.	from 160 to 176
How these Things should dissipate our Doubts, dispel our Fears, and corroborate our Faith.	176, 177, 178
The Experience of others and our own may encourage our Trusting in God's Care.	179, 180
Our Dependance upon, and Trust in God, engages his Care for us.	180
Yet this Trust and Dependance must not su- persede our own Diligence and Pains.	181, 182

The Contents.

But after all our Industry, God's Concurrency
and his blessing our Endeavours mainly
to be relied on, and to be sought by ear-
nest Prayer; and a Saying of Gustavus
Adolphus to the Purpose. Page 183, 184
A Transition from Gustavus Adolphus to
the Duke of Marlborough, and the Dis-
course concludes with a modest Character
of his Grace. from 185 to 195

The Essay on Courage begins with extolling
it above many other Virtues, and shews,
that Poets and Orators cannot sufficiently
praise, nor Princes reward it. 209,
210, 211

Resignation to God and Dependance on him
must not supersede our Courage and Va-
lour. 213, 214

A Description of Courage, wherein it is
distinguished from some Things which
have an Appearance of it; what it is.
from 215 to 220

The Springs of Courage.

I. Love. 220, 221, 222

II. Love of Fame. from 222 to 227

III. A just Opinion of their own Skill and
Expertness in handling their Arms. 227,
228

IV. A just Cause, 229, 234

c *

V. Hope

But

The Contents.

V. Hope of Success.	234, 235
VI. Generous Emulation.	236, 237
VII. Religion and Righteousness, under which Head there is an Excursion, shewing Religion may very well agree and keep Company with the military Profession.	from 243 to 249
Three Causes assigned of British Valour.	
1. The Constitution of the Bodies of the Inhabitants of our Climate.	250, 251
Let Courage reign in the Heart as its principal Seat.	253
2. Cause is the generous, free, manly way of Education, with which our Children and Youth are trained.	254, 255
3. Cause of British Valour is the Excellency of our Constitution, by which there is a great deal of Freedom and Liberty maintained and cherished among all Ranks and Degrees of Inhabitants, with an Excursion on the Sweets of Liberty.	from 255 to 263
A Saying of the Earl of Stratford concerning the Felicity of our Constitution.	263
Some Considerations to enlarge our Victories and strengthen our Faith for the future.	

The Contents.

I. For as watchful as our Enemies were, they could not surprize us ; and before some of our Auxiliary Troops came up to us, we engaged the Enemy with Readiness and Briskness. 264

II. Consideration to enhance our Victory is, we did not obtain it by Artifice on our Side, or supine Negligence on our Enemies Part, but by down-right Valour : Under this Head the Courage of the French is extolled. 265, 266, 267, 268

III. Consideration is, we do not set up with our Conquests and Victories. We make one Victory a Step to another. 269, 270, 271

Our Courage more solid and lasting ; the Courage of the French is a brisk, fiery Brush, but sooner abated than ours. 270, 271

IV. Consideration. We are inured to Victories, and Conquest is become familiar to us, by which our Soldiers are wonderfully animated. We pursue and follow our good Success without flagging or fainting. 272, 273

Victory is not fortuitous to wise Men. 273

Hannibal's great Character. 274

V. Con-

The Contents.

V. Consideration to enhance our Valour in, we have overcome the French in their most flourishing and prosperous Condition, where there are some Strokes magnifying their Courage. 275, 276

The Conclusion of the Discourse runs on Wishes for an honourable Peace; but this is not so near as some expect, and that thro' God's Blessing we shall obtain such a Peace by our valiant Prosecution of the War. 277, 278, 279

A
S E R M O N

Preached in

St. MARY's Church,
In the Town and Port of D O V E R ;
On Thursday the 7th of September, 1704.

Being the Day of *Publick Thanksgiving* to Almighty
God for the late Glorious Victory obtained
over the *French and Bavarians* at *Blenheim* near
Hochstet, on the 13th Day of *August*, by the
Forces of Her Majesty and Her Allies, under
the Command of

His Excellency

JOHN Duke of Marlborough.

By John Mackqueen, M. A.

Minister of St. *Maries*, in the Town and Port of *Dover*.

Τὸ καλὸν χαλεπὸν.

Ubi acrior pugna, gloriosior corona. Sulp. Sever.

• *Gloria pugnantes vincere major erat.* Ovid.

The Second Edition.

London: Printed for John Morphew near Stationers-Hall, 1715.

SERMON

Preached in

St. MARK'S Church

In the Town and Port of DUBLIN

On Thursday the 7th of September, 1704

Being the Day of Public Thanksgiving to Almighty
God for the late Glorious Victory obtained
over the French and Breton Armies near
Albano, on the 11th Day of August, by the
Forces of Her Majesty and His Allies, under
the Command of

His Excellency

JOHN Duke of Marlborough

By JOHN MACKENZIE, M. A.

Minister of St. Andrew's in the Town and Port of Dublin

Printed and Sold by J. MACKENZIE, at the
Sign of the Anchor, in the Strand, near the
Old Exchange, in the City of Dublin.

Price 6d.

London: Printed by J. MACKENZIE, at the Sign of the Anchor, in the Strand, near the Old Exchange, in the City of London.



SAM. XII. 24.

*Only fear the Lord and serve
him in truth with all your
heart; for consider what
great things he hath done
for you.*



THERE is nothing we hear
with more Satisfaction
than the rare Exploits
of redoubted Generals;
there is nothing we read
with greater Complacenc-
y than the Feats of successful War-
rours; there is nothing we applaud
with higher Elogies than the Valour of
Conquerours; and tho' we meet with
these but in the region of Romances,
we are affected with no mean Delight

4 *British Valour triumphing*

at the Renown of their Gallantry. Orators never appear more splendid in Publick, nor strain their Wit more for Flourishes of Rhetorick, or elevate their Fancy to a higher Pitch of Fineness, or lift up their Voice with greater Fer-
vour, than when they recount the Prowess and Trophies of victorious Heroes: And were it not for these, how languid were the Harangues? How flat the Expressions? How barren the Invention? How feeble their Voice, and how much divested of their ornamental Dress, the Writings of the most eloquent Moralists?

But what are these little Skirmishes and Bickerings, which have warm'd the Imaginations of some choice Poets, and fill'd their Heads with no mean versifying Fury? What are those Fights and Triumphs which have employed the Pens, and stir'd up the Tongues of famous Men of this or former Ages, in Comparison of the great Battel, the brave Achievements, for our and Allies Honour and Advantage we are met this joyful Day together to commemorate, to God's Glory and our own Comfort, and how unaccountable a Piece of Negligence or Indifference, of

Dulness

over French Courage.

Dulness or Unaffectedness, of Stupidity and Unconcernedness, must it be in us, while others, with the Beauties and Graces of their Art, have rais'd the petty Wars of ancient Times to such Reputation in the Opinion of the World, that we should flag in setting forth one of the most glorious Actions that has been performed on the Stage of *Christendom* these many years?

Indeed, some rhetorical Declaimers have display'd the Fertility of their Conceptions on the Barrenness of their Subjects, which was no less the Triumph than the Trial of their Parts: yes, an ordinary Theme may minister matter for fair Varnish, and some masterly Strokes to a good Artist: But where or when the Affair in hand exceeds Hyperboles, and the most florid Publishers want lively Colours and proportionable Phrases for its full Description, then we must content our selves with bare narrating it, and silently admire these noble Enterprizes, which we cannot but fail in seeking to represent in their due Dimensions.

And this last part of my Introduction may be a sufficient Apology for any rude Draught I am to give of the

British Valour triumphing

solemn Occasion of our present assembling; in delineating which, I cannot more appositely address my self to you for the right Improvement of it, than in the Words of my Text; *Consider what great things God has done for you.*

In which Words you have an Ad, that is, to consider. 2^{dly}, The Object, the Things God has done for us. 3^{dly}, The Quality of the Object; they are no small, trifling, contemptible, not deserving our Notice or Regard, that we are call'd on to consider: No, no, they are weighty, noble, excellent Matters; so may more solemnly and loudly awake our Thoughts, excite and terminate our most serious Attention and Consideration; *Consider what great things, &c.*

As in the natural Order of Things, the Object is before the Ad, so I shall speak to that before I come to handle the Manner how our Minds are to be employed about it. The Object is the great things God has done for us.

It is certain all God's Works are worthy of our Review, Remark and Observation; for they all may minister Matter not only for the intent Speculation of such poor Mortals as we

over French Courage.

7

are, but for the deepest Contemplation of the highest Intellects; the profoundest Introspection of the most Seraphick Spirits? What is the stately Fabrick of the Universe, but a splendid Theatre by infinite Wisdom contriv'd, a Goodness and Power proportionably perfected for displaying the Glory of his several Attributes? What are all the Transactions performed in the Court of this World, but Dispensations of his Providence? What are all the various Occurrences that happen in it but Pieces of Chequer-work, conspiring together to adorn and beautify this sumptuous Structure; and shall we think God Almighty bestowed upon us such acute Senses, perspicacious Engines, and rational Faculties, that we might be idle Spectators of these Miracles of his Mightiness, these Wonders of his Council, these Instances of his Mercy, and Monuments of his Justice, so very legible in the whole Frame of Nature, and in the Disposition or Government of his Affairs? Shall we not rather conclude he endowed us with these noble Qualities, on purpose to enable us to make suitable Descants on the Excellency of the several Productions of his

Hunt; that we might more reverently
 admire the Conduct of his Determina-
 tions; be capable to enjoy with better
 Relish the Benefits of his Bounty; and
 employ ourselves in the Celebration
 of his immense Perfections. When we
 thus heedfully weigh the Prints and
 Tricks of the Divine Omnipotence in
 the great Machine of Heaven and Earth;
 in the regular Marshalling of its Parts;
 ordering the different Events which fall
 out therein, so that this begets in us
 answerable Dispositions, Affections and
 Devotion; we may be then said pro-
 perly to consider them in a right Man-
 ner. However, the World may be called
 a System, or Book composed for our
 Instruction; the Books of Creation and
 Providence are the Leaves and Parts
 that make up this Volume; by which
 a Man may learn and that, in their
 own Language, in the *Parables* and
Modes; On the great, the unsearchable,
 the marvellous Thing of God's Opera-
 tion; yet there are some Pages which
 contain in Capital and Golden Letters
 some signal Marks which in Emittence
 speak Lustre to good soldiers; therefore
 shall lay down this practical Reflection,
 which

which you see the Text naturally affords Ground for, and is properly adapted to the Business of this Happy Day.

Though all the Works of God carry such Weight and Merit as may justly challenge our serious Inspection, yet there are some Parts of his Workmanship, and Effects of his Providence, which as they are more stamp'd with a Divine Impress, so they have more charming Attractives to allure our Consideration to be fix'd and fasten'd on them, rather than on others; they bear more peculiar Liniments, not only of Mercy and Justice, but of Beauty and Wonder, of Skill and Art, that we may say with the Magicians, *The Finger of God is in them* in a more than ordinary Manner; from which we must conclude, not only by way of Assertion with *Job*, *The Hand of the Lord wrought this*; but likewise by way of Admiration with *Moses*, *What hath God wrought?* When *Protopheta* saw a curious Picture that exceeded the Canning of common Painters, he infer'd it was some Stroke of *Apollon's* Pencil; so we may avouch of the glorious Victory, which we are met to commemorate

Ex. 8. 19.
Judith M.
12. 9.

Numb. 23.
23.

12. 8. 30.

British Valour triumphing

Psal. 118.
16.

morate this Fortunate Day; it carries some special Engravings of the Almighty's Hand; For it is the right hand of the Lord doth valiantly.

This will easily appear if you ponder that when Affairs are managed and brought to a happy Issue, manure not only little adverse Strugglings, for here, *Non dignum vindicæ addat*, but in spite of great Opposition and strong Contrariety; when they are carried on against violent Winds and a rapid Tide, in Defiance of a Concurrence of all these Advantages, which made it more than probable the Victory should incline to the Enemies side, as shall be declared this was our Condition. Next the Conquest of these is no more for the Credit of our English Heroes and his brave Followers, than it is a Demon-

The Duke of Marlborough.

stration of God's particular Assistance; for my Design is to lay the Crown of Praise for the Success of this triumphant Day at God's Feet; for in it the right Hand of the Lord was remarkably exalted; and it was, as the Prophet says in the like Case, *His work, his strong work; his will, his strange will*.

Psal. 118. 21.

IV. and to the glory of the glorious Vi-
- - - - - which we are met to com-
- - - - -

Over French Courage.

11

The Power of God, the Energy of Nature, the Excellency of Art, are never so conspicuous, as when they break through these Difficulties, master these Obstructions, which would seem to retard, if not frustrate, what they intend to accomplish: Eminent Dangers and mighty Hinderances are the proper Element of Heroick Virtue, the Exercise of illustrious Minds, the Occasions of their pompous Processions, and the Spring of their Glory. Art is never more triumphant than in its exquisite Extracts from indisposed Materials, as of Cordial Spirits from the roughest Metals, Antidotes from venomous Ingredients, and stately Palaces from Rubbish and Ruins. Nature is not so admirable in all her Curiosities as in the harmonious Conjunction of disagreeing Dispositions, which she dexterously compounds for the Beauty and Benefit of the Universe. Nor is the Divine Providence more notably discerned than in these surprising Efforts, wherein the Nullity or Contrariety of its Subject, would seem to enervate its Strength, as in the Creation of the beautiful Fabrick of the material World from the Womb of Nothing, and in

the

the new Creation or Renovation of Man, the intellectual World from Sin and Guilt; in both which the Nothingness of the one was the Theatre of his Power, and the Indisposition, or rather Repugnancy of the other, the Triumph of his Grace; and the Trophy of his Mercy; so that Art in its various Operations, Nature in her wonderful Productions, Providence in all its miraculous Effluxes, owe what is magnifick and astonishing in all their Proceedings to the great Obstacles and hard Circumstances which environed them, the surmounting which is the Honour of the Authors, the Shame of their Opposites, and the Consummation of their fortunate Enterprizes.

How apposite all this I have said is to the Business of this rejoicing Day, may be easily seen, since there were so many Lets and Impediments to withstand and thwart the Progress of our Army, and the Success of our Forces, all which contribute to magnifie the distinguishing Favour of God, who prospered us in the Fight, and extoll the Courage and Conduct of our undaunted General, and the resolute Boldness of our valiant Soldiers.

In order

over French Courage.

13

der to both which, suffer me by a few Steps to raise your Consideration of the great things God hath done for us by their Hands, and we are this Day gratefully to acknowledge.

First, Had ours and our Allies Forces retired this Summer without any Hurt or Loss, though no great Action had been performed by them; had they but escaped without Damage from their Enemies Ambushes, had they passed without receiving or returning any Acts of Hostility, things scarcely avoidable in such Cases; had they done no more but hindered the Enemies Progress, we would have thought it much; that even so potent, so formidable an Adversary as the French King, was prevented or stop'd from making any further Advance: This same had been a Disappointment, and baffling the seeming Hopes of that great and ambitious Monarch, who certainly would have been extraordinarily fretted with such a Frustration; for he had swallow'd in Expectation the Liberties and Estates of his Neighbours. Indeed he has frequently vaunted with Pharaoh, That he would pursue, he would overtake, he would

1 Step.

Exid. 15.

would divide the Spoil, his lust should be satisfied on them and destroy them. To have been impeded in this his cruel boasting Career, without being defeated in Battle, had been, to his haughty Mind, a very mortifying Disgrace; and to us and our Friends, an Advantage. It is well known how *Fabius* merited the Name of Great, by the very Hindrances he laid in *Hannibal's* Way, without fighting him, by which he broke all his Measures, and preserved the Roman State; even some respite from the Jaws of the devouring Lion, the very Delay of a Mischiefe is a Furtherance of People's Solace.

How much more for our Credit was it to hunt our Enemies out, to grapple with them, to constrain them to engage, and when the Balance of Advantage sway'd so much to their Side, to vanquish and overthrow them; this is our Honour as well as Comfort: Cautiously to guard against being involved in Perils, is an Act of Wisdom and Prudence; to fall into them in Spight of all Humane Circumspection, is the Fate of the most watchful Commanders, for their Sight is limited, and cannot foresee or ward off all Accidents;

*Tu maximus
ille es, Unus
qui nobis
cunctando
resistis
ven. Virg.
Æneid. 6.
lib.*

over French Courage.

145

dents; to extricate themselves out of them without Harm, may be the Effect of good Policy, and military Stratagem, which is very commendable; but to be compass'd about with them on every Side, to encounter them boldly, was Valour and Bravery, to overcome them is the high and lofty Praise of gallant Men, and to do it on such unequal Terms, be sure is the Grief of our Foes, but the Glory of our Heroes. However after all, we should say this came to pass by *the* Judg. 7. 18, *sword of the Lord and of Gideon*; 20. and we must shut up this Paragraph with what followed upon the *Egyptian*, and is now fulfill'd in some Degree on the *French Pharaoh*. *Thou, O Lord, didst* Exod. 15. *blow the wind, the sea covered them, they* 10, 11, 12. *sank as lead in the mighty waters. Who is like unto thee, O Lord, among the Gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders? Then* Many of their Troops were drowned in the Danube. *stretchedst thy right hand, they were swallowed up; the river, the ancient river* Josh. 5. 21. *swept them away.*

But the more to exalt God's Praise, and to do Justice to the Fortitude of our Men, let the Disproportion of the Number be further considered. This is the

2 Step to raise our Consideration.

the Second, and it is somewhat
higher Step to raise our Thoughts to
expatiate on the great Things of this
never to be forgotten Day.

If we had engaged against a Hand-
ful of poor, despicable, contemptible
Creatures, with such great and brave
Body of Foot and Horse, as ours and
our Confederates Army was made of,
the Balance had been by far on our
side; and so the Renown of the Cou-
rage and Conduct of our Leaders, and
of the Valour of our Soldiers, had
been the less: If there had been no
Cause to fear or doubt of the good
Success, where had there been the Tri-
al or Proof of our Mens audacious Re-
solution? But to cope with them who
were more numerous, and the Odds of
Disadvantage on our side; so that al-
though we may not say as in Scrip-
ture, *That five has chased a hundred, or
that a hundred has put ten thousand to
flight*; yet a less Force has master'd a
mighty Power, and a fewer Number
by far has routed the greater Multi-
tude. When Actions are equally glo-
rious, and the Means to compass them
unequal, the greatest Esteem is cer-
tainly due to them who conquer with

Lev. 26. 8.

the smaller Army : This was our Case :
 And it seems to me the noble and ge-
 nerous Confidence of *Antigonus* pos-
 sess'd the Breast of our Heroe, when
 this King was told by one of his Com-
 manders [who, as appears, was there
 by dishearten'd from the Engagement]
 that they were too few to encounter a vastly
 number of Men that came against them.
Antigonus reply'd with great Boldness,
 And for how many will you reckon me ?
 Intimating, that an intrepid General
 was to be valued above many, and
 great stress to be laid on his singular
 personal Ability, notwithstanding of
 the great odds of the Match. Much
 to this purpose was that renowned
 Saying of *Pelopidas*, when one of his
 Officers upon the like Account cry'd
 out, O they are advancing with a great
 Army against us ! He answered bravely,
 It was so much the better, for they should
 overcome the more : Like another Va-
 liant Captain, who, when he was told
 the Enemy exceeded his Forces by far
 in number, reply'd boldly, It was so
 much for their Honour, for there should
 some of them fall in the Field, some of
 them should be made Captives, and others,

*Cedere majo-
 ri virtutis
 fama secun-
 da est, Illa
 gravis palma
 est quam mi-
 nor hostis ha-
 bet. Martial
 de Spectacu-
 lis.*

*Plutarch
 ibid.*

their Courage should run down to their Heels, and then fly away.

When I mention these Instances, I am almost fallen into the Pythagorean Error of the Transmigration of Souls; and methinks, that the Spirit of one of these, or of some of the highest Form of the *Antient Worthies*, has enter'd the Breast of our *Heroe*; if it were not a Disparagement to his Grace and his Army, as well as a Diminution of the Courage of their Enemies, to compare the grand Atchievements of our times, and particularly the glorious Action of this Day, to those small Skirmishes transacted of old, when the Military Discipline was but in its Swadling-bands, in its Infancy and Cradle; be what it is now in its mature Age, yea I may say, in its full Growth and Vigour. But waving these things, and what else may be said to raise the Reputation of our People, that with such improbability of prevailing yet engaged, and not only so, but master'd a more numerous Force. We must resolve all our Success unto the Divine Favour, and say with *Nathan*, when he went against the *Philistines*: It is nothing

over French Courage.

19

thee for to save with many, or with few;
it was through thee we overthrew our Enemies, *Psalm 44. 6.*
and in thy Name have we trod them
under, that rose up against us: There-
fore, Not unto us O Lord, not unto us, *Psalm 115. 8.*
but unto thy Name be the Praise.

But a higher Step to raise your Minds
to consider the great things we are this
Day to commemorate, is, that for a
few to overcome a Multitude is no
great matter of Praise, if it happen
there be more Men than Soldiers, as
often falls out in an Army; for it is
in that, as sometimes it is in the na-
tural Body; those of largest Size are
not always the most vigorous or
sprightly; and the biggest Men are
not constantly the wisest or the vali-
dest; but it was not so here; this
great massy Body of our Adversaries
was animated by no mean Intelligen-
ces, nor were its Limbs either weak or
unwieldy: No, no, as they were nu-
merous, so to do Justice to our En-
emies, they were brave too, and gave
many Specimens of their Gallantry in
several hazardous Encounters.

3 Step to
raise our Con-
sideration.

They were not a Crew of undisc-
iplin'd raw Soldiers; they were not
a mongrel Rabble of unexperien'd Fel-

British Valour triumphing

Fellows ; they were not a promiscuous Medley of Mechanicks, dispirited Boors, or Day-labourers, gather'd from the Plough or the Field, from the Work-house or the Shop, from the Barn or the Sheepfold, who could better handle the Shepherds-Crook or the Flail, their Shares and Mattocks, or the other Instruments of their peaceable Employ, than either Swords, Muskets, or other military Weapons ; if our Enemies had been a Multitude of this kind, where had been the matter of Triumph ? For a Giant to master a Child, for a small company of Lions to chase a multitude of Lambs and Geese, is but a poor mean business : If we had engaged with an Army of Sheep led by Lions, or that of Lions led by Sheep or Lambs ; or if with a General without an Army, or an Army without a General ; as *Cæsar* spoke of *Pompey's* Conduct, when he committed his Veteran Soldiers in *Spain* to his Novice Officers, and led on the new Levies himself : either of these had been a Diminution to the Honour of this Day ; but to enter the Lists against a more numerous Army, many of whose Commanders had the Merit

Gloria pug-
nantes vin-
core major
erat. Ovid

and

and Experience, though not the Fortune of being Generals; and its single Germenels the Capacity, though not the Function of Officers. To defeat such after a noble Resistance, to have them now Prisoners at your Command; made Captives, not by Slight or Ambushment, but by down-right Courage and Manhood. This crowns the Victory of the Day with Glory, and immortal Renown.

*Hinc tibi cum
magna laude
Triumphus
est. Ovid.*

Where there is no Courage, there is no Resistance; where there is no Resistance, there is no honourable Victory; and where there is no honourable Victory, there is no great Glory, nor splendid Triumph. When the Onset is full of Danger, the Conflict the more Hot, the Opposition the more Sharp, the Victory is the more Noble, and the Success the more Renowned.

*ubi actus
pugna gloria
sua corona.
Sulpitius
Severus.*

Grand Souls undervalue ease Purchases, they scorn small Dangers, and common Adventures: What terrifies ordinary Virtues is their Delight and Pastime; they court difficult Tryals, they despise these Conquests which are obtain'd without Sweat and Blood; a brave Opposition sets an Edge on their

*Sitis, ardet,
arena Dulcis
virtuti; gau-
det patientia
duris.
Latius est
quoties mag-
no sibi constas
honestum.
Lucan. lib. 9.
v. 402.*

British Valour triumphing

Resolution, proves the Occasion of their Triumph, and the Theatre of their Glory: They would even fight Thrones, if the Ascent to them were not through Thorns; nor would they design to grasp at Crowns, if they did not pluck them from the Jaws of Lions. The Laurels of Heroes are most verdant and lasting, when beset with the Sprigs of their Enemies manly Qualities. This made *Æmilius* check *Persens*'s Pusillanimity, when he took him in the Fight; while he retained him his Prisoner, he discover'd in him some meanness of Spirit, and littleness of Soul, in some Circumstances, which made *Æmilius* tell him, with some degree of Passion, that he detracted from the Reputation of his Valour, when he subdued so sorry a Person, for all the Character he bore; and tho' *Persens* was a King, *Æmilius* afterwards treated him with Contempt: Even unfortunate Virtues are regarded by the Brave, and an unhappy Valour meets with Flavour and Esteem.

My Design is, not to despise or disparage our Adversaries; this is below a Gentleman, and unbecoming in an Orator; this were but a poor made to beau-

beau-

beautifie the Bravery of our Men, of
the Strain of this Discourse. Gallant
Men, you must know, never contemn
their Enemies before they engage them,
nor fear them in the Fight, nor flatter
them when they chance to fall in-
to their Hands, or are overcome by
them, nor behave meanly, when they
are in their Power; and when they
chance to be Victors, they never in-
sult over their conquered Foes, they
never bespeak them roughly, nor use
them rudely. It is the Happiness of
these valiant French Officers, that they
are now in the possession of such Men
of Honour, Breeding, and good Na-
ture, as well as Valour: And I may
allege to a Passage of the Prince of
Dale, which I apply to the Case of
the generous Monsieur Tullad, and the
other most principal Commanders,
now Prisoners; that it is no Disgrace
to be overcome by a more eminent
Champion; the inequality of the Vir-
tue is the Honour of the one, and the
Solace of the other: I have seen a
great Gamester worsted by a better;
a profound Scholar puzzled by a more
learned; and a celebrated Beauty blush
at the approach of a more charming

*Hec tamen
infelix misse-
ram solabere
mortem,
Ence magni
dextra cadis.
Virg. Æn.
x.*

But to lay down another Step, which ^{4 Step to} may elevate our Minds to consider the ^{rais. our Con-} great things God; By the help of our ^{sideration.} Forces brought about for our Comfort and Honour this Day, is, I would have you observe, if we had assaulted an Army shatter'd and broken with Disasters, which dispirits and disheartens bold Men, brings a meanness and dejectedness on otherwise very daring Soldiers: If it had been split into pieces with different Biases, or divided into Parties by contrary Factions, and not cemented with a Common Interest: Had we by some happy poltick Fetches disunited them first in their Counsels, not countermin'd them in their Designs, if after such a Rupture we had fallen upon them in the Field, it had been no greater matter to have divided the Spoil, after dividing the Parties: But to encounter a more numerous Body of Men, and that too made up of expert Leaders and resolute Soldiers, flush'd so to speak, frequently with Victories, accusom'd to overcome, as well as to fight, inured to prosperous Hardships and successful Triumphs, to defeat such a mighty, such a valiant, such a powerful numerous

nious Army, enhances the Bravery
 of the Action, and augments the Glo-
 ry of the Conquest: We did not o-
 vercome through the inadvertency of
 effeminacy of our Foes, nor were they
 with Fatigues, Pennyry, and other de-
 structive Casualties incident to great
 Armies, exterminated or vanquish'd by
 our hands before we engaged them,
 but were equip'd and furnish'd with
 every Convenience, as likely to make
 them Victorious. Who knows not what Influence Suc-
 cess has to animate single Men to brave
 Attempts, much more than a Army, for
 its Courage increases proportionably to
 its good Fortune: if they took upon o-
 verly Advantage they get, and a Pledge
 of a Pawn of another Conquest has the
 swells their Veins, feeds their Hopes,
 and makes them forward and ventu-
 rous to despise their own Lives, that
 they may master those of their Ene-
 mies. But this did not frighten our
 Men, as they see the Justice of their
 Cause against the Success of their Foes,
 their hardy Hearts (and stout Hands)
 against their presumptuous Expecta-
 tions, and add more for our Honour,
 that their long high-fed Boldness was

stopp'd

stop'd by our Bravery than if it had
 never master'd any Obstacles. All their
 former Victories conspire now to in-
 crease their Misfortunes and our Re-
 nown; and the Gracious Providence,
 that helped us, has convinced them,
 that though he permits the prosperity
 of Wicked Men, for the Punishment
 of some things, amiss in his Friends,
 yet has it not entail'd fortunate Issues
 on unjust Enterprises: Upon which
 let us say in imitation of the Divine
 Power, *Thou disappointest the device of*
the crafty, so that their hands cannot
perform their enterprise; thou takest the
wise in their own craftings, and the
counsel of the scornful is carried head-
long. God Almighty frustrates the De-
 signs of Evil Men, gives a contrary
 Event to what they flatter'd themselves
 with; they meet with Confusion,
 where they expected Trophies; and
 there is no Muslim of State which his
 Wisdom cannot baffle, nor Force so
 puissant, which his Arm cannot crush.
 But there is another Stop; it is the
 last, but no small one, to advance our
 Consideration of the great Things of
 the Day, and that is the favourable
 situation of Ground they were pos-
 sess'd

*Est melius
 nunquam fe-
 licia, nōsse, tempora
 quā post
 blanditias
 fortuna fata
 maligna, nec
 reparanda pati —*

Job 5. 12.

*5 Step to
 raise our
 Considera-
 tion.*

lessed of, no less in all probability than great Advantage, than our Detriment, though by God's Providence, it became not so prejudicial to us, as might have been feared.

There is nothing wherein the Prudence and Policy of the great Masters of Military Discipline is more remarkable; than in the Choice of a place for Battle, in favor of the Valour of Soldiers, on this in great measure depends the Issue of the Fight, and is the Victory left disputable, where this is laid hold upon, and rightly improved. When this with other auxiliary Circumstances concur, no wonder Persons are impregnated with great Hopes, as well as urged on with fervent Desires of an honorable Success, but we see to our Solace, that the designing and proposing fit Expedients, the choice of Conveniences, the election of helpful Accommodations, the Work of Mens Brains and Hands, the Disposition of Events is not Human Wit in its brightest Illumination, Mortal Power in its highest Elevation, are nor Arbitrators of the end of our Proceedings: Good Conclusions are not always attending on Wise Counsels.

The great Governor of the
 World, who glories in the Title of
 the Lord of Hosts, for he goes more
 frequently under this Designation than
 any other of his Attributes, as if he
 had a peculiar Concern in ordering
 the Consequents of Battels, he de-
 feats the most rational Wishes, fru-
 strates the politick Projects, laughs at
 the deep Contrivances of those whose
 Heads are adorn'd with Diadems, or
 crown'd with Laurels; *He makes men*
of might both heartless and handless.
 And tho' I dare not, after all I have
 said, disparage our Enemies, as to say
 they were so; yet I may justly enough
 apply what is in the preceding Verse,
 but one; *He brake the arrows of the*
bow, the shield, the sword, and the bat-
tle; when by his Blessing, our Men
rushed in so impetuously on them, for
all their being so advantageously post-
ed, indeed, to beat a Lion in his
own Den, to disable a stout Man in
his own House, to disarm a Prince on
his Throne, in the heart of his King-
dom, in the midst of his Orders of
Senators, his Degrees of Nobles, his
Guards of Soldiers, are daring At-
tempts, to attack our Adversaries in
 their

Psal. 76. 5.

3. v.

their Trenches; to expel them their strong Holds and Fortifications, was much more, than to assault or defeat them on equal Ground. And this, with the other Parts, which conspire to consummate the Victory of the Day, have in them such Master-pieces of Art and Fortitude, as are not easily to be match'd in later or former Stories.

Thus I have by these five Steps endeavour'd to raise your considering Thoughts, to a just valuing the great Things God hath done for us, in the prosperous Success he has given our Forces; suffer me for your Memories sake to recapitulate or sum them up briefly. The first was, That had our Army and that of our Allies returned without any other Action, than the damming up the Fury of our Enemies Power, which, as a mighty Torrent, was likely to overflow and sink our Neighbours Lives, Liberties, and Estates; this had been no small Mercy. But the second Step was higher, That not only were our Foes stopp'd in their Progress, but for all their being the greater number, we forc'd them to fight, and not permit them by their

dilatory Methods to spin out the War, to which lingring Tricks they have often ow'd their Safety: But our Men impatient to be put off, [no Lion is more animated at the sight of his Prey, than our Country-men in the Southern and Northern part of this Island are to grapple with the Enemy upon first appearance,] had their Courage rais'd at the view of their proud, but yet brave Adversaries; and were resolv'd like Heroes to conquer them, or die like Men. And accordingly they went on boldly, assaulted them manfully, and defeated them gloriously. But the third Step advances the Matter higher: This more numerous huge multitude of our Enemies was not a headless, lifeless, spiritless *Colossus*, but a well compacted Body, enliven'd with no mean Souls, compleat in all its Parts, regular in its Motions, strenuous in its Limbs, but yet overthrow'n. The fourth Step ascends a degree above this, it was an Army like *Silva's* Sheaf of Arrows very closely united, whose Courage was provok'd by their former fortunate bold Adventures; but this was no bugbear to our resolute Men, who broke through all Obstacles to engage them,

them, and rout them. Notwithstanding, in the fifth Place, they pitch'd on a more commodious Ground, yet this Advantage did little avail them. Now consider all these Steps, lay all these Heads together, you'll say, the Conquest of such Foes was the Lord's doing, and it is marvellous in our eyes. God has done great things for us, whereof we are glad. This is the day which the Lord hath made, we will rejoice and be glad in it. Now if these things furnish no Matter for our Consideration, I know not what will: But how to consider them, what it is to consider them, that which naturally falls to be spoken to: I have shewed and resum'd the Object of our Consideration; now rests, that I declare what it is to consider them, and in what manner this is to be done.

The Consideration here required of us, is not a transient cast of our Eye, no sudden thought of the Mind, no inconstant fally of the Soul, or quick blaze of Affection, soon kindled, and as soon extinguish'd; it is no temporary flash that vanishes with the first blast of Temptation, or the approach of the next inviting Occasion.

Psal. 118.
23, 24.

Psal. 126.
3.

This Consideration is not a little rubbing up our Memories with a superficial recognizing or reviewing things past or present, like the overglance we cast on some stately Statues, that stand in the outer Courts, or on some curious pieces of Workmanship in the Anti-chambers of great Mens Palaces ; and altho' our Memories may be patly enough compared to a Gallery, which should be adorned with Pictures of God's Benefits ; yet alas, this of all our Faculties doth first fail us, especially in reference to Favours, how retentive soever they are of Unkindnesses ; 'tis no less true, than common : These are engraven in Marble, while the other are written in Water or Sand ; we no sooner escape a Calamity or Danger, but we quite forget the Mercy. When Men grow rich, they mind not their Poverty, except it be, that the smart of it puts them upon sordid shifts to prevent their relapsing into it, though they are not how many of their Neighbours, by Fraud, Extortion or Oppression, they drive to Extremities. When people are in Health, they soon forget their Sicknes, and it may be the

D

Excess,

Excess, the Intemperance, the Surfeit, which occasion'd it. When some swim high in the Favour of the Court, they soon forget what they were, and those Friends who helped their rising; yea it is fair, if they lift not up their Heel against them. When Seamen are deliver'd out of a Storm, as many of you my ordinary Hearers have been, and daily are; the Prayers of too many such, which the panick Fear the Tempest put them in, made them send up to Heaven, are afterwards drown'd in the more loud noise of their Oaths, Curses, and Blasphemies, over their Liquor, when they come to land: Well, well, I shall conclude this with the Exprobration of *Moses*.

Deut. 32. 6.

Do you thus requite the Lord, O foolish people and unwise: We never truly weigh present Deliverances or past Dangers as we ought, without laying the one against the other, in the Balance of a nice Examination; whereby we may read the height of the Mercy, in the depth of the Misery, we either felt, or had just Cause to fear: And the consequences of a French domineering Power, where they are endured, exceed all Aggravation of Ex-

pression

over French Courage.

35

pression; and so they may prove unto us dreadful enough in their naked Speculation. Surely then our avoiding them by this blessed Day's happy Victory, may add too, and enlarge our serious and grateful Consideration of *the great things God has done for us*: And this leads me to tell you,

That to consider them is an intent, serious, constant, close Application of our Soul to them, and it is made up of these two, Meditation and Affection; these compleat its best Parts, if not its whole Bulk. When we meditate on them, our Minds dwell upon, and are fasten'd to these Objects; we stretch and dilate our Thoughts on the Benefits of this Day, it is then we may be said to consider them. Upon this Account it is, that an ingenious Author compares Consideration to a Microscope or Magnifying-glass, through which we may behold in some minute Animals the Exactness of their Frame, the Symmetry of their Parts, the Proportion of their Limbs, how fitly adapted for their various Offices and regular Motions: Thus when we diligently ponder and narrowly observe all the Circumstances antecedent, con-

Drexelius.

comitant, or consequent to the Mercies of this Day, with every thing that may raise the Value and Estimate of them, when we publish and proclaim their Worth, exalting them in their length, breadth, height and depth; this is the very Soul of Consideration, this is in its *Zenith* or highest Note, and it can never fail to produce suitable Affections in our Hearts, and answerable Effects in our Lives.

This Meditation, I may call the digesting Faculty of the Soul, one of its highest and noblest Operations, in order to the right Improvement of Divine Favours: Whereby we, as it were, incorporate them with us, convert them into our Aliment, we become more sound and vigorous, healthy and expedite, for the discharge of the religious Performances, which this musing and poring upon them justly challenges: When our Meditation in this manner becomes the Mother of Action, to move our Spirits with Concernedness at the great things of the Day, and excites us to correspondent Practices; we answer the Importance of the Text, and the Duty, the happy Occasion of our meeting obliges us to

And

And this orderly leads me to the second Branch, which makes up the Consideration our Text requires ; and that is, to join agreeable inward Dispositions and outward proper Behaviour to this contemplative Work of our Minds ; otherwise, our Consideration is but maim and lame, little differing from the ocular inspection of Brutes, who tho' they may be for a little time gazing Spectators on things just obvious, which strike upon their Senses ; yet they march in a blundering manner, without any Reflection. Now, Consideration is one of the most refin'd spiritual Applications of the rational Soul, one of the truest Tests and Indications of the Immateriality and Reasonableness of our Spirits ; otherwise, the Prophet had not awak'd us to it with such a quickening touch, *Remember this, or consider this, and shew* Isai. 46. 8. *our selves Men ;* as if this were our proper Work as Men, and the distinguishing Character of our being such ; but it enters into the Region of Religion and Devotion, when 'tis attended with the Qualities which clear our Heads, warm our Hearts, and direct our Lives.

British Valour triumphing

For it is a common and true Observe, that Words of *Knowledge, Consideration and Remembrance*, in Scripture-Dialect, carry always with them an Obligation to suitable Affections and Actions. If our Consideration should be only a Work of the Brain, and not of the Heart, or if it should be coop'd up within this little Precinct; its Impressions in reference to our selves would prove languid and vanishing, and to others it were a Fountain sealed, whence no Streams could flow, no Beams issue to refresh or enlighten. But when our Understanding, by virtue of this Consideration, expands its Apprehensions to all the Links of that Chain of Providence, which I have named in the Steps, for the ascent of our Minds; when the serious Attention to these conveys Conviction to our Judgment, some warmth is communicated to our Affections; and so gradually, as by so many *Mediums*, our Inclinations and Actions are moulded unto a correspondent Frame; then we have employed our rational Powers to act and exert their Vigour, to the right Improvement of the *great things of this glorious Day*.

To consider God's Greatness without Dread and Reverence is but trifling with Omnipotency : To consider God's Authority over us, and live in contradiction to his Laws, is a transcript of their Mockery, who cry'd, *Hail King of the Jews*, and then crucified him. *Mat. 27. 29. 2 Cor. 7. 1.*

To consider Gospel Promises, without inferring from them a Necessity to cleanse away all to enervate their Virtue, and deprive our selves of their Comfort ; and if the Consideration of the great things of this Day swim but as an airy Notion in our Heads, or float as an unactive drossie Speculation in our Minds ; without any Influence on our Practice, it is but a delusory Dream, and an intellectual Imagination : Therefore that it may be a vigorous Principle of energetic Motions, and ways to a suitable Deportment in the Course of our Lives.

Let us first consider the great things of this Day, with Hearts and Tongues elevated in grateful Acknowledgments to God ; by whose powerful Hand, in his Favour to our Cause, the Victory was accomplished, though at the Difficulties, the Obstacles, which seem'd to lay-lay, and frustrate our expectation thereof.

thereof. Indeed if there had been a concurrence of those favourable circumstances on our side, which our Adversaries had ; if there had been a concatenation of these Advantages, a common suffrage of them to further our Success, we had been apt to vaunt and brag, that our own Arm had done the Feat ; and so the special power of God had been depress'd or smother'd, if not quite lost in the Crowd : But now his Finger is more remarkably conspicuous ; and it seems, notwithstanding our Provocations, God Almighty has a casting Vote for us, which he reserves until Matters come to a pinch ; that so we may say in admiration with *Moses*, *What hath God wrought ?*

Numb. 23.
73.

When God is pleased to interpose his Hand in so signal a manner, to enable our Forces to defeat a more numerous, a long experienc'd, well disciplin'd, a valiant, frequently victorious, and more advantageously posted Army ; this must needs bear some Characters of his distinguishing Love to our Interest ; and consequently should awake our serious Consideration of his special Providence, loose

our

over French Courage.

41

our Tongues to proclaim his Goodness with grateful Hearts, and enlarg'd Affections. Ordinary Mercies call for Thankfulness, but the Victory of this Day calls for higher strains, even the most elevated gratulations of our Hearts and Voices. The Generations to come shall bless the Success of our Forces, for the Benefits of this Victory shall descend to them and their Posterity: Therefore upon the account of the Felicity we enjoy for the present, and they shall for the future; how can we chuse but inwardly rejoice in the sense of his Kindness, and outwardly express a triumphant Satisfaction in the publick Declaration of the wonderful Effects of his Power and Goodness?

Let *Pagans* magnifie their own Power, and *Papists* extol their own Merit; let the former with *Sennacherib* boast of the publick Robberies they commit on the Lands and Liberties of others; or of the savage Butcheries they perpetrate on the Lives of those whose Territories they unjustly invade; which they bedew with the Tears, saten with the Blood, and strew with the Carcases of the Inhabitants: Let the

Dan. 4. 30.

Hab. 1. 16.

Zech. 4. 6, 7.

Psal. 115. 1.

the latter glory with *Nebuchadnezzar* in what they accomplish by their own arms or sacrifice to their own net; but we shall say, Not by our own might, nor by our own power, but by thy spirit, were these mountains of opposition converted into a Plain, and level'd with the Ground. Therefore not unto us, O Lord, not unto us, but unto thy name be the glory. For it was God that inspired our Soldiers with Courage to assault Adversaries fortified with so many auxiliary Conveniences, that furnish'd them with Strength to overcome, and crown'd their Bravery in the Issue with Honour and Renown.

I would have you advert, although there be nothing more glorious than the Triumphs of victorious Heroes, or the Trophies of redoubted Conquerors; yet is there nothing wherein humane Prudence has less part, a Providence presides in particular over Battels; a thousand Emergents occasion good or ill Success: Many times the Dust, the Wind, the Sun, the rising or falling of the Ground, rob the most courageous of those Laurels which by their Valour they might have requir'd, were it not for the Obstructions these

lay in their way. But admit all these, with many other Circumstances, have or have not been so propitious or assisting to the King or General who won the Field; yet, when all comes to all, he must needs confess his Conquest is owing in great part to the Courage of his Soldiers, and in vain hath he gallantly commanded or led them on by the best Conduct and Resolution, according to all the rules of military Policy and Prowess, if they be not by him readily persuaded, and he by them bravely followed, and chearfully and honestly obey'd.

This was the Condition, and is the high Reputation of our *most illustrious* General and his Army; his great Courage and wise Conduct met with frank Obsequiousness, which produced a valorous Onset; the desire of Glory, wherewith their Breasts were inflamed, made them overlook any Disproportion they were at, in comparison of their Enemies, and fill'd them with a strong Assurance of overcoming all Difficulties. The Vigilance of the General prevented the Diligence of the Enemy; the noble Ambition he had to advance the Honour of the Queen and

and the Credit of his Country, made him rush into the hottest Assaults, where he acted the part of a common Soldier as well and boldly as he had done that of a vallant General. I intend not here a Description of our Hero, or the glorious Action of the Day; my Fancy is too low, my Expression too flat for that Undertaking; that is matter of History, which will puzzle the most accomplish'd Author of that kind, to set forth in their true Light: And any just account that shall be committed of either of them to Posterity, is like to meet with more Envy and Admiration, if not Astonishment and Incredulity, than Transcript or Imitation. All I'll say in Honour of him and his brave Followers, is, It's but reasonable, that those who venture, offer, and lose their Lives in the Service of their Prince and Country, should have their Names embalmd with Panegyricks, flourish still in the Mouths of the living with grateful Acclamations, and be transmitted to Posterity with Elogies and Applause.

But

over French Courage.

43

But waving any great Commenda-
tion of our brave Hero or his Associ-
ates or Soldiers, my Design being to
avoid all self-praise or vain-glory, and
to lay any Crown or Garland due to
them on this account at God's Feet ;
for we got not this Victory through our
own sword, neither was it our own arm
that helped us ; but it was by thy right
hand, O Lord, and thy arm, and the
light of thy countenance, because thou hadst
a favour unto us. Let the Considera-
tion hereof, and of the great things
of the Day, in the second place, in-
vite our Hope, encourage our Trust,
and strengthen our Assurance in God's
Power and Goodness, for our Relief
and Support when at any time under
Trouble, and for extricating us out of
it ; what God has done for us already
is an Encouragement for us to look
for more ; present or former Favours
from God are pledges of future Kind-
ness. David read, in the jaws of the
Lion, a Lesson of holy Confidence,
and he snatch'd out of the paw of the
Bear a Weapon of daring Resolution,
wherewith he march'd boldly to over-
come the uncircumc'd Philistine ; and
you know he went on and prosper'd.

Psal. 44. 3. 4.

Assurance

Al-

Almighty God had not Will to exercise our Patience too long, by keeping us in a tedious suspense, as we were some Years ago; during which time, there was no such humbling or disastrous Blow given to the boundless Ambition or domineering Power of *France*; if our Adversaries had gone on without this Check, our deferred Hope would have made us a little faint: But now our anxious Expectations are somewhat stay'd by this Victory, which may, upon our good Improvement of it, be a pawn of more consummated Triumphs: If we make God the Object of our Trust, we secure on our side a Power that cannot be resisted, a Wisdom that cannot be deluded, and a good Will that cannot be changed; and this is more than all the united concurrences of humane Supports can promise or perform.

Psal. 27.

David made his Trust in God his Security against all worldly and carnal Fear; let others trust in the vanity of their Riches, when by them they may corrupt Commanders or Governors of Cities to open their Gates, and to take possession of them by Treas-

Treachery and false Force, more than
by Courage or Gallantry : Let others
trust in their Allies to assist them with
their Goods, to help them with aux-
iliary Forces, to aid them with Coun-
sel and Intelligence, that by these they
may triumph over their Adversaries ;
let others trust in the Experience of
their Soldiers, the Skill of their Ge-
nerals, the Strength and Fidelity of
their Subjects, the Vastness of their
Treasure, the politick Contrivances of
their Statesmen, yet all these, without
God's Favour, are but broken Reeds,
useless Tools, and blunt Instruments.
David in many places mentions all the
ordinary means, which promise suc-
cess, with Contempt, while God's
Presence is separated from them : *but*
God be for us, who can be against us ?
There is a notable Expression to
quicken our Hope in the xxviiith Psal.
p. 5. *Commit thy way unto the Lord, trust*
also in him, and he will bring it to pass ;
where, in naming no case or particu-
lar, he takes in all, and setting no
bounds to his Power, nor limiting our
circumstances of Difficulty or Danger,
nor restricting his Promise, he would
seem to permit us to stretch our De-
sires,

*Ideo nihil dic-
er, ut tu om-
nia intelligas
& credas.
Augustin.*

fires, in proportion to the extent of his infinite Greatness and Goodness *trust in him, and he will bring it to pass*. This abrupt Indefiniteness leaves room to our Thoughts to consider all possibilities, to pore upon whatever may come to pass, and gives scope to our Hope, to accomodate itself to all Extremities ; and least some Favour should be forgot in the Enumeration of the Almighty Power of God, confined by the rehearsal of a few Instances, chuseth rather to wrap up all in this general Phrase ; God would have us set the greatness of his Strength against the greatness of our Distress, and this may convince us, he is able to perform whatever he promises. Hereby, without presumption, we may expect more than ordinary Succour when the ends of his Glory, and the benefit of the World, require such discoveries of his Mightiness ; therefore I shall conclude this Paragraph with the Prophet's Advice ; *Trust in the Lord Jehovah, for in the Lord Jehovah is everlasting Strength.* Where you see the Power of God is made the Stay the Prop and Pillar of our Confidence, which may stifle all Objections

of Impossibility and Difficulty, where-
with Sense and Reason often attempt
to cloud our Judgments, and shake
our Confidence. Only let me add
two Cautions, which may guard a-
gainst the misimprovement of what I
have said on this Head.

First, Let not the Consideration of
the great Things God has done for us,
or of what I have said of his Power
and Goodness, to animate our Hope,
and fix our Trust on him, make us
slack our Diligence and Care, as to all
due Preparation, Vigilance, and Re-
solution, against our Enemies. When
the Heavens seem to second the Pro-
vidence and Prudence, the Conduct
and Courage of our Forces, and is
like to be propitious to our Affairs,
we should make good use of this Fa-
vour, and serve our selves of all Ad-
vantages put in our Hands; but to be-
come remiss by our good Success, and
thereupon to abate our Vigour, and
to pass Opportunities of gaining more,
to disoblige, slight or neglect the Of-
fers made us, or pervert Talents be-
stowed on us.

1 *Cautiō.*

E

They

Job 5. 19.

Jud. 10. 13.

They are but shallow-headed Soldiers, unexpert, that upon their Victories become presumptuous or secure ; for when we have escap'd a sixth Trouble, a seventh may befall us ; God may bestow many Mercies upon People, yet in process of time withdraw his Hand, and withhold his Blessings: *He may often deliver them, and yet tell them, he'll deliver them no more.* It is in the power of our Sins to obstruct Favours, and the happy progress of our Armies ; for though our Enemies are quell'd, and in part broken, they are not quite overthrow'n ; or though sorely shatter'd and scatter'd, yet not quite dead. There is a passage in the xivth of *Isai. 29. v. We are not to hang our armour on the wall, because the rod of him that smote us is broken ; for out of the serpents root will come forth a cockatrice, and the fruit will be a fiery flying serpent.* This Defeat, though it has in great part enervated the Force, yet it is very likely it has enraged the Hearts of our proud Foes : Despight and Revenge may make them take Spirit, and lead them on with as much Courage and Resolution, to recover their lost Honour, as Fame, Glory, and a good Cause,

Cause, animate us to maintain and encrease the Advantages we have got.

Let us therefore beware of Pride, a Caution. Insolency or Presumption, upon score of our prosperous Success; fair Beginnings have not always fortunate Conclusions; it is in the power of our Sins at home to blunt the Edge, weaken the Hands, and discourage the Hearts of our Friends abroad. When Nicophorus Phocas was fortifying his City against his Enemies, who intended to invade him; he heard a Voice in the Night crying to him, *O King, though thou build thy Walls as high as Heaven, Sin within shall batter them down, and level them with the Ground*: It is this that frustrates the wise Contrivances of the greatest Statesmen, baffles the well-laid Projects of crown'd Heads, and deprives Soldiers of their Valour, or their Valour of Success, or their Success of a Blessing; if God's Goodness make us less careful to please him, we interrupt its Current, we pervert his Kindness, and make our selves unworthy of any Effects of his Favour; we detract from the Energy of his Bounty, as if it were not sufficiently attractive of our Gratitude; we asperse

the Wisdom of his distinguishing Benevolence toward us, as if it were not prudent enough in the choice of its Objects, when he is pleased to confer Benefits on such ungrateful Wretches: But when the Consideration of former and present Mercies produce in us firm Resolutions of future Thankfulness and Obedience, we incline God to perfect what he has begun, *Establish the work of our hands and continue his loving-kindness.* Where God begins favourably, he intends to go on; if we, by the intervention of our Sins, put no stop to his benign Influences, and gracious Assistance.

*Psal. 138. 1,
Psal. 90. 18.
Psal. 36. 70.*

But to draw near a Conclusion, a good Indication of our affectionate Consideration of the great Things God has done for us this Day, is a dutiful Submission to his Vicegerent, the Queen; by whose Prudence and Care Matters are so well managed at home, and so regularly disposed abroad. How much of the Victory of this Day we owe, under God, to her prudent choice in her brave General; and I am sure, that royal Sacrifice of Prayer and Devotion she daily offers to God, contributes to bring down showers of Blessings

sing
jeck
wit
ble
inv
don
Dut
con
dice
Peo
as a
Felic
L
at an
neces
Gov
not
ing
to sa
tho
But
pay
thofe
by th
tful
We
collec
confu
lupte
vouri

sings upon her Forces abroad, and Subjects at home. And I believe, notwithstanding all the important troublesome Affairs the weight of the Crown involves her in, no Lady in the Kingdom is more constant in her religious Duties; more fervent in them, or more conform to them, in her daily Practice. A happy Prognostick of her People's temporal Happiness, as well as a means of her Majesty's eternal Felicity.

Let none then murmur or repine at any Charges they are put to for the necessary Supply or Support of the Government; for what they give is not like lightening the Vessel, by casting over-board some considerable wares to save it; for there is a Loss then, tho' preponderated by the Advantage. But what our Governors enjoin us to pay, and we chearfully bestow, is like those Clouds exhaled from the Earth by the Sun, which are return'd in plentiful Showers to fertilize the Ground. We see and know the Money that is collected for the Queen's Use, is not consumed on a luxurious Court, voluptuous Grandees, monopolizing Favourites, servile State-Pensioners, mercenary

British Valour triumphing

cenary Voters, whorish Concubines,
 or loytering cowardly Soldiers; the
Moths and Thieves, the *Locusts* and *Caterpillars*, which in some Reigns wasted
 and devoured much of the Substance
 of the Nation. No, no, we have a
 Queen who had rather reign in our
 Hearts, than range our Coffers, or
 pinch our Purses; who chuses such
 Ministers to serve her and her People,
 as delight to serve their Maker in the
 first place, whose Court is a School of
 Virtue, whose principal Favourites are
 the Children of God, as well as of
 Nobles, whose Officers of State are
 qualified by Heaven for her Service,
 and her People's Good, as well as dig-
 nified by her with Marks of Honour,
 whose Soldiers are Men of Valour, as
 the joyful History of this Day puts be-
 yond doubt. And this Particular leads
 me to lay down by way of Epilogue
 to my Discourse, something that would
 look like a Paradox, if this happy Oc-
 casion did not convince Persons far and
 near of the Truth of it.

What

Whatever magnifying Elogies we bestow on the Sophies, *Virtuosoes*, the Heroes of former Times : I doubt nothing, without searching into the ancient Records of *Athens* or *Rome*, our present Age shall afford us Precedents, no less bright and shining, than the former Days can produce ; whether you regard the witty Apothegms or weighty Sentences of famous Orators, rational wise Overtures of profound Politicians, or the brave Exploits of celebrated Warriours : Nay, not only in these, but in all other Parts of worthy Attainments or Accomplishments, which contribute to the Ornament or Benefit of the Universe in any Degree. The noble and learned *Scaliger*, the ingenious *Hackwell*, some score Years ago, have shewed this, in many Instances : It is not my Business, and it were from the design of the Day, to resume what they have done to this purpose ; although it might be new, and perchance something satisfactory to the Curiosity of some here. All I say is, if they or others before them had lived to this time, how neat the Eloquence of Orators, how rich the Fancy of Poets, how florid the

De emendatione temporum.
Apology
for Providence.

Pens of Historians, how proud had the Spirits of their most famous Writers been, of setting forth the glorious Victory of this Day, and celebrating the military Qualities of our most illustrious Hero, and the other most redoubted Generals of the Confederacy; by whose Prudence and Conduct Matters were disposed; by whose exemplary personal Courage and Bravery, their Soldiers were animated to accomplish the wonderful Success of the Day. If this valorous Achievement had been acted in *Rome* or *Greece*, it had been a fair Monument of the Glory of their Heroes, and a more fertile Theme for the specious Excursions and pompous Harangues of their most renowned Declainers, than what has fill'd their Volumes with pleasant Narrations, or their Walks and Theatres with sumptuous Statues and ample Descriptions.

In short, there is nothing more august in the World, nothing more illustrious in Nature, nothing more dazzling to mortal Eyes than a victorious General, marching in his Greatness at the Head of his Forces, with the Temples of his Head wreath'd about with

Laurels,

Laurels, attended with the other En-
signs of his Grandeur : There is no-
thing more impressivè of Respect, or
attractive of Honour, than to see him
in his magnifick State, in the midst of
his brave Commanders and valiant
Soldiers, they loaden with the Spoils
of the Enemy, and his Fame lifted up
[without any undue elevation of his
Mind] with the just Applause and Ho-
sanna's of discerning intelligent People,
the Acclamations of noble Spectators,
and the joyful Approbation of his So-
vereign. The Sun stay'd its Course at
this sight, suspended its Progress, to
admire *Joshua's* Motion ; the glorious
Sovereign of the Planets, that deigns
no more than a transient glance to all
the Beauties and Rarities in the Uni-
verse, stood still as it were astonish'd,
poring and gazing on *Joshua's* prospe-
rous and triumphant March ; if there
be any Strains of Rhetorick, or Flou-
rishes of Eloquence beyond ordinary,
if there be higher Notes of more po-
lite Elogies, or finer *Panegyrics*, they
should come down with a full Gale
and mighty Torrent on the Head and
Shoulders of intrepid Conquerours ;
they must not then fall in drops and
grains

*This may al-
lude to the
French
King's de-
vice which
has the Sun
painted with
his own Pi-
cture, and
this Inscrip-
tion, Nec
pluribus
impar.*

British Valour triumphing

grains on our most renowned Hero, who by baffling the *French* King's Designs has eclipsed his Device, and put back his Glory by many degrees; for which he shall for ever shine, with no mean Lustre, in the Annals of Fame, to future Generations.

The *Hyperboles* of the Antients shall be drown'd in the true relation of our Worthy's immortal Actions, and the due Praises of Queen *Elizabeth's* Reign shall be swallowed up in the more loud and lasting Fame of the glorious Successes and Prosperities of Queen *Ann's* Government.

Let then this Day our Spirits be glad, let our Hearts be cheerful, our Affections elevated, and our Countenances contentedly serene: But let our Humour be pleasant, our Discourse delightful, our Looks joyful, our Behaviour agreeable, and our whole Conversation bear nothing but the marks of good Nature, the discoveries of a wonderful Satisfaction, the indications of a sincerely relishing Complacency in the great things of the Day. Let us mix our merry Diversions with grateful Reflections on the Valour of our Hero; let us raise our Voices with extolling

Com-

Commendations of his noble Officers, and brave Soldiers, with ample declarations of their Worth and Merit; with exalting Expressions of the Queen and her Advisers happy Prudence in her election of a deserving General, since God by his approving Providence has sealed it, and the Wonders of the Day have confirmed it. Let us make all imaginable demonstrations of our Thankfulness to God, of our loyal Affection to the Queen, of our unbiass'd Regard to those Instruments of Providence whom the Almighty rais'd to minister matter for this triumphant Day's Gratulation. And to shut up all,

As our devout and gracious Queen, upon her espousing the Emperour and our Neighbours Cause against the unjust Encroachments of the ambitiously aspiring Power of *France*, began, and appointed us all to do so, with Fasting and Prayer for God's Assistance, Concurrence and Blessing, in testimony of our Dependence upon him; let us, in grateful Return, magnifie his Name, who was pleased to reward her pious Practice and our Devotion with the Event we wish'd and pray'd for. Let no fond Veneration to the Name, Person,

Person, Virtue, Merit, or the distinguishing, tho' justly deserved Character of any Mortal, lessen our thankful affectionate Consideration of God's mighty Hand, so conspicuous in the glorious Action of the Day; let us above all ascribe to his Power and Goodness, his Mercy and Favour, the Preservation of our Friends, the Defeat of our Foes, our Peace at home, our Success abroad; and conclude in the words of the valiant and victorious Champion of God's Cause and General of his People, *It was thou, O Lord, that savedst us from our Enemies, and hast put them to shame that hated us; therefore in God, and in no arm of flesh, we shall boast all the day long, and praise thy name for ever and ever; for thou hast given us our hearts desire, and hast not withholden the request of our lips.*

only assisting how
and appointed us all to do
blessing and prayer for God's Abundant
Concordance and blessing in telling
ity of our Dependence upon him; let
us in grateful Return, magnify his
Name, who was pleased to reward her
A
ous Practice and our Devotion with
the Event we wished and pray'd for.
let no fond Veneration to the Name,
Person,

A
THANKSGIVING
SERMON
FOR THE
VICTORY
OBTAIN'D AT
OUDENARD.

By John Mackqueen, M. A.

Minister of St. Mary's, in the Town and Port of Dover.

*Aspice ut insignis spoliis Malburrus opimis
Ingreditur, victorque viros supereminet omnes :
Hic rem Romanam magno turbante tumultu
Sistit eques, sternit Rhetos, Gallumq; superbum :
Tertiaque arma patri suspendit capta Quirino.*
Virg. Æneid. Lib. vi.

LONDON: Printed in the Year MDCCXV.

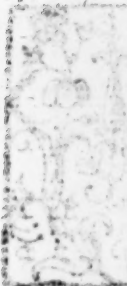


2 KINGS, XIII. 25.

----- *Three times did Joash
beat him.* -----



NCE to defeat a brave
Army in set Battel may
be matter of Chance ;
and yet some by such a
single noble Exploit have
acquired immortal Lau-
rels, recovered the Honour of their
Country, established the Right of their
Sovereign, and raised themselves to
Grandeur and Renown : To beat the
same Army the second time after be-
ing strengthened with considerable Re-
cruits, egged on with Revenge to re-
pair their former Loss and Disgrace,
must



must needs be an effect of wonderful
 Conduct and proportionable Courage;
 what Reward then can be suitable to
 such signal Valour? What Honour com-
 mensurate to so great Merits? What
 Elogies agreeable to these mighty Feats?
 But to vanquish a gallant, numerous,
 well-disciplin'd Army the third time
 is a Demonstration of such habitual
 Fortitude, unwearied Bravery, and in-
 defatigable Constancy, as exceed the
 Flights of Poets, the Eloquence of Ora-
 tors, and the florid Narration of Hi-
 storians to describe; and nothing but
 an auspicious Providence breathing on
 and keeping pace with our Mens vigo-
 rous Assaults, illustrious Progress, and
 victorious Events, could make our For-
 ces so frequently resolute in their Ad-
 ventures, so firm in their Encounters,
 and so prosperous in the Issue of all
 their Conflicts: And there are rare In-
 stances upon Record of such great Ac-
 chievments accomplish'd by the Pru-
 dence of Politicians, the Valour of
 Conquerours, or the Industry of He-
 roes.

kn
 in
 Suc
 the
 are
 this
 Triu
 our
 nera
 No,
 fully
 Not
 into
 our
 vant
 find
 of t
 Hand
 Arro
 rence
 cond
 Enem
 Three
 WI
 more
 throw
 ing g
 thrice
 the F

over French Courage.

65

All which may make us admire, acknowledge and adore the divine Hand in a singular manner furthering all our Successes, for which end we and all the other Congregations in the Nation are this Day assembled. To this, to this we ascribe all our Victories and Triumphs ; and not to the Policy of our Senators, the Prowess of our Generals, or the Power of our Soldiers : No, no, we chearfully, freely and joyfully say from our Hearts with *David*,
Not unto us, O Lord, not unto us, but *psal. 115. 1.*
unto thy name be the glory and praise of our former, present, and further Advantages over our Enemies ; for as you find in the Context, it was the Hand of the Man of God upon the Kings *2 Kings 13. 16, 17.*
Hand, that directed and carried the Arrow : So is it the divine concurrence that has enabled us the first, second, and third times to smite our Enemies to the Ground, as *Joash* here ;
Three times did Joash beat him.

Where could I light upon a Text more pat to this third signal Overthrow, we have through God's Blessing given our Foes ? The *Syrians* are thrice beat by the *Israelites*, and so have the *French* been by us. I will not

F

spend

spend time in making any Parallel betwixt the *Israelites* and ourselves, or the *Syrians* and the *French* : Comparisons especially betwixt vying Nations are seldom made without undue stretch-
es, and indiscreet, if not unjust, Excursions : Therefore waving all such unnecessary Digressions, I will endeavour to give you a few Reflections agreeable to the present happy Occasion, to which the Text is as suitable as any in all the Bible.

I see the Misfortunes of one Reign are remedied by the better management of Affairs under another sovereign Authority : *Jehoabaz* and his Country are over-run by the *Syrians*, and the Chase is turned by the Courage and Conduct of the Son : The *Syrians* are thus beat by him : The Disasters our Armies met with formerly are now more than repaired by the many Overthrows lately given our Foes ; the darkest Nights may be succeeded by bright Days, the severest Winter by a pleasant Summer, a barren Year by a more fertile one ; the Defect of Skill in Prince and Ministry at home, or the bad Success of Forces abroad, may be retriev'd by a more prosperous Ad-

mini

over French Courage.

67

ministration of Matters relating to Church and State, to Court and Camp, under another crown'd Head, other ecclesiastick and civil Officers, and principal Field-Commanders.

I do not say this with design to detract from the Merit, or diminish the Reputation of any who bore sway in ordering publick Concerns formerly, and are now dead and gone : It is easy for every timorous Hare to pluck the Beard of a dead Lion ; for low narrow Souls, who see not the many Lets of grand Affairs, to blame their Conduct ; but after all we must say of what is past, present, and to come, Man proposes, but God disposes : The wisest Counsels have not always the best Conclusions, and the Event of War depends not on Mens Wisdom or Valour : We know who says, *The race is not to the swift, nor the battel to the strong, &c.*

This leads me to say these two Things.

First, as the ever renowned Christian Emperor Constantine said, If he saw any of the superior Degree of Ecclesiasticks in unhandsome Circumstances, he would hide him from the Eyes of others, (if he had no other Mantle) with his own

purple Robe : So that whatsoever Liberty Historians take in dissecting the Faults of Government, or of its chief Administrators, yet I think it more becoming the Meekness and Modesty of the Pulpit, to draw a Veil over the Miscarriages of Princes, whether dead or alive ; the Mismanagement of their Ministers, whether in or out of Employment ; and the Misfortune of their Affairs, than rip them up too nicely, descant upon them censoriously, or expose them too openly.

Upon the other hand, I cannot but find fault with these who are still for magnifying the Days of yore, and foolishly complain of the present Scene of Affairs ; whereas publick Matters were never under a more auspicious Providence, or better Conduct : And I may counsel such in the Wise Man's

Eccles. 7. 10. Words, *Say not thou that the former days were better than these, for this is now wisely done by thee.*

It is true, the best model'd or managed Government in the World, is not equally applauded by all : Some are so capricious they fret at every thing, and are apt to say, how groundlessly soever, that nothing in Church

or State is well order'd, nothing now so good as in former Reigns, no Statesman so foreseeing, no Churchman so learned, no Lawyers so honest, no such Encrease of Trade, no such Improvement of Art, no such Encouragement to Industry, &c. This and such like Stuff is the common Chat of some little Men that would fain seem great; of Coffee-house Sparks that would be mistaken for Wits. These give no quarter to any but the dead, and nothing pleases them but what is gone, and out of sight. These would be Reformers, but I believe they would prove like those *Tinkers*, who make more Holes than they can well solder; or like those *Mechanicks*, who can sooner find fault, destroy a stately Fabrick than build a better; but if Matters were search'd into the Bottom, it will be found, these Complainers are out of Business, or their Patrons on whom they depend, or by whom they expect to better their Fortunes, are out of swaying publick Affairs; so that it is not the Conduct of Matters they either can or do quarrel against so much, that neither they nor their Benefactors have so much share in dis-

Hi sunt invidia nimirum, Regule, mores, Praeferat antiquis semper ut illa novis. Mar. Epig. lib. 5. x. Vitium malignitatis humane ut vetera sint semper in laude, praesentia in fastidio. Tacit. 9.

posing or filling Places and Offices as they would wish.

But I must freely say, whoever seriously considers the greatness and number of our Victories, the long happy Current of our Successes abroad, our Peace, Plenty, and Contentedness at Home; he will observe such a singularity as neither ancient nor modern History can parallel. Where shall we find for the time a more auspicious Reign, a better management of Cabinet-Counsels, braver Conduct of military Atchievements, a Prosperity less interrupted, a more propitious Providence to humane Affairs? For it is to this we chiefly owe whatever we have or expect. What Eulogies from the Flights of Poets, what Encomiums from the Pens of Historians, what Panegyricks from the Tongues of Orators, can bear proportion to such illustrious Virtues, such conspicuous Actions, and glorious Successes? It rests we silently admire what we cannot sufficiently extol.

And what can the frequency of our Conquests and Triumphs make us do less? The Rarity of other things enhances their Value, but repeated Victories,

etor
strik
Asto
com
Insta
Obse
Exp
Adv
mira
ordi
Art,
en i
Beau
very
ature
fresh
and
whic
reviv
Wha
who
ever
ter
the
Shin
ing
semb
our
with
the

Stories, contrary to most things else, strike People with higher Wonder and Astonishment : Virtues raised above a common level are able in some single Instances to perform matters worthy of Observation ; but a series of heroick Exploits, and successful too upon all Adventures, cannot but ravish our Admiration : They must needs be extraordinary productions of Nature or Art, which bring no Satiety, when often in Sight : They must be sovereign Beauties which minister Charms on every appearance ; they must be Pictures of no common Hand, that give fresh Satisfaction upon every Review ; and they must be no inferior Wits, which afford a surprising Delight to revive Conversation upon every Turn : What must these Generals needs be, who furnish new Proofs of Valour on every Encounter ? Can I set them better off, than by comparing them to the Sun, whose frequent Rising and Shining is as admirable as it is refreshing and beneficial ? Long may the Resemblance hold, may the Progress of our *British* Hero's Felicity keep pace with the Ascent of this Monarch of the Planets to his Meridian Splendour,

and, after a long Tract of prosperous Successes, may he like him in a Summer Evening set in a beautiful serene Sky, and rolling in a Bed of Laurels, leave the World replenish'd with his Praise, no less than this does the Air illustrated with his Rays ; may the Fame of his great Actions be immortal, may the Benefit of them to *Europe* be continual, and the Honour he has acquir'd to his Conuntry be perpetual : Which we may reasonably expect will come to pass, since he has been so signal an Instrument in the Hand of Providence to accomplish the great things that strike the World with Astonishment ; which leads me regularly to another Remark on the Words very agreeable to them, and fitly accomodated to the present Solemnity. It is this ;

When God has any great Work on the Wheel, any grand Atchievement to accomplish, he singles out persons qualified for his purpose, furnished with Abilities, whom he furthers by his Providence with a concurrence of all things necessary to carry through and perfect the same ; whether it be the Erection or Everfion, the Raising or Ruining Princes and Empires ; he

in-

inspires their Heads with noble Designs, he strengthens their Arms to act, he insatuates the Counsel, effeminates the Courage of their Adversaries, and leads his Favourites by the Hand to Victories and Triumphs, maugre all Opposition. Then *Jaash*, a brave Warrior, shall thrice defeat the *Syrians*; *Moses*, a stout Champion, confound the *Egyptians*; *David*, a wise and valiant General, vanquish the *Philistines*, and our *British* Hero beat the *French* at *Hochstet*, rout them at *Ramillies*, and over-throw them at *Oudenard*.

When he resolves to advance the Glory of a Nation, and raise it to its pristine Splendour, when he purposes to distinguish, by marks of Favour, the Reigns of Sovereigns for the Felicity of their People, and make their Subjects flourish in Prosperity and Plenty, he furnishes the Court with Men of Wisdom, the Camp with Men of Courage, the Country with Men of Industry: This is the Honour of our Queen, the Credit of the Ministry, the Praise of the Soldiery, and the Happiness of the Realms. Her Majesty's Prudence is displayed in the Choice of her Statesmen, their Renown exalted

exalted by their Conduct, the Valour of her Forces extolled by their Success, and the Benefit of the Kingdoms promoted by the happy Union of these Advantages.

And on the other Hand, when God designs the depressing of Kings, Decay of Kingdoms, or to stem the Current of an impetuous encroaching Power, he chooses suitable persons, disposes favourable Opportunities, frames a Chain of convenient Circumstances, all conspiring together to carry on the same; and there happens such a mixture of inferiour Causes, Occasions and wonderful Accidents to facilitate the matter, that all considering Minds must needs acknowledge, there is a Spring-tide of more than ordinary Providence in those Revolutions of publick Affairs, translations of Crowns, frequent Defeats of Armies, falling out above what human Force or Policy are able to perform or bring about.

Iſai. 29. 14.

He then *mocks the contrivances of the wise, nonplusses the understanding of the prudent, shuts the Eyes of the Watchman, weakens the Arms of the strong, strikes the valiant with panick*

Pſal. 76. 5.

Fear, so that the stout-hearted are spoiled,

bullies

and

over French Courage.

75

and the men of might cannot find their hands. All which is verified this Day in this and the other Victories we recount.

The *French* have been brave and successful for a long time ; it has been reserved for our *English* Hero to stop their overgrowing Greatness, to bound their Ambition, and triumph over their Gallantry. Indeed the recovery of Rights, the repressing of Tyranny, and preventing its spreading, the putting a *Remora* to the great Monarch of *France* his Career, who has been the Rod of God's Anger, the Scourge of *Europe*, the Plague of his Neighbours for some Years ; to loose the Bands of them who were fetter'd by Oppression, to break all his aggrandizing Measures, and compel him to part with his tyrannical Acquisitions and usurped Possessions, is not an Employment for an ordinary Opposite. No, no, Things out of the common Road must be manag'd by no vulgar Hand, middle Wit, or indifferent Head ; Great Enterprizes must be accomplish'd by proportionable Virtues and Abilities : Otherwise their Weight shall crush the bold Adventurers, who

Work

Work be unfinished, and the Attempters loaden with Infamy and Disgrace.

What wonderful Things may not be brought to pass through God's Blessing by persons of excellent Gifts as well as eminent Quality ; who have a natural Genius for managing Affairs of Court and Camp, and to this Advantage have the Addition of useful Knowledge, mature Experience, and a great Stock of civil Prudence ; and all this illustrated with a charming Eloquence, a good Temper for Business, and an affable Conversation ? How fit are such for the Conduct of difficult Negotiations ! For as frequent Practice makes Men expert in other Employments, so in Business of State, Court-Intrigues, or martial Expeditions, Novices are not to be put in Balance with Men of vast Compass, tried Sufficiency for, and assiduous Application to, all these Concerns. Persons of such Accomplishments can foresee Events in their remote Causes, minister Light in obscure Deliberations, have ready Expedients for all Emergents ; so that like the Sun in a manner there is nothing hid from their Sight, nothing too hard for their Courage to attempt,

or

or their Constancy to master : And blessed be God for it, all this is fulfilled in this Day's Work ; for as *Joash* did three times beat the *Syrians*, so has our Hero the *French*.

What have our frequent Combats with our Enemies been, but Exercises of our Skill, Tryals of our Courage, and Occasions of our Triumphs ? In all our Skirmishes and more formidable Contests we have had as many Victories as we have had Engagements : So that fighting and conquering is all one to our Men ; in their Fields and Forts, in their Cities and Countries, we have removed the marks of their late tyrannous Master's Cruelty, the Badges of the subdued Inhabitants Slavery, the Incitements of their condoling Neighbours Pity ; in the Room of which we have been no less careful to raise Bulwarks for their present and future Security, to the Envy of their former insulting Foes, than we have been thereby to erect Trophies for our own Glory and Renown : Here it will not be improper to the Text or the Solemnity of the Day, to descant a little on the happy means and accessory helps to the Frequency of our
Suc,

Successes ; and next to the Favour of Heaven, which is the principal Cause, these following have been highly instrumental to promote the same.

I.

A generous Emulation in our Men, not only to exceed others, but themselves : Great Souls content not themselves with slender Prizes ; eminent Heroes are not satisfied with small Conquests, are not willing the Reputation of their brave Actions should expire without reviving it with greater : They cannot suffer their Honour to grow old, or their Credit to stand still : They recruit the one, and extend the other by fresh glorious Achievements : These, who make the World ring with their Praises, and fill it with the Report of their famous Deeds, think it not enough to perform a few grand Enterprises upon some set advantageous Opportunities, or at certain Nicks of Time ; but by Addition, yea Multiplication of the like, they lay a Foundation for a never-fading Esteem : Their Continuance and Perseverance, which is the Crown of Graces and Duties, begets in them a Habit of doing valiant Things, and in
others

others an expectation of a happy Event to all their brave Undertakings.

One Swallow makes no Summer, one fine Saying or Oration makes not a Person either wise or virtuous ; it is the common ordinary Conduct and Transactions of Mens Lives they are to be measured by ; and not by some single Instances upon a few remarkable Occasions : Men of no extraordinary Merit, as to Prudence or Valour, may at some Seasons speak like Philosophers, and act like Persons of Honour, who will yet never be reckon'd in the Rank of either : The Depth or Breadth of a River is not to be measur'd by one suddain Land-flood ; and there is more required to make a Hero than one or two gallant Encounters, in which a Person has come off with Victory and Applause. As other Virtues are gained by Use and Exercise, so are Valour and Courage ; and when we have considered those of our Generals and Forces in all their Dimensions, not only in their Height and Greatness, but likewise in their Length and Extension, we shall find few or no Parallels to them in History : Especially if we call to mind,
that

Πόλλοι καὶ μὲν
ἀνὴρ καὶ
εἰς τὸν πόλεμον
Aul. Gell.

that the military Art in former Days was but in its swaddling Bands, in comparison of that Maturity and Perfection it is now risen to ; and that the Effeminacy of their Adversaries eclipsed the Splendour of the Valour of the ancient *Cæsars*, while the Courage and Conduct of our Foes, which ought not to be denied them for all their present Disasters, raise the Renown of our *Victories*, and add not a little to the Glory of our Successes.

II.

To which I think the Vigilance in attending, and the quick Expedition in improving Opportunities have very much contributed : *Vespasian* laid great stress on that Saying of *Pittacus*, *Hold on the right Season, take it by the Foretop, for there is much time in short Opportunity ; which to slip, as Antigonus said, is to imitate the Folly of those Gamesters, who having Fortune at Dice or Cards cannot play them to Advantage.* I know nothing more effectual to promote or accomplish grand matters, than an assiduous Watchfulness in expecting, a dextrous Readiness in embracing, a vigorous Activity in prosecuting a happy favourable Season, the Neglect of which has been the

Ἐν τῷ καιρῷ
ὅτ' ἐπὶ πόλιν
ἐν καιρῷ
χρὲν.
Pittacus.

Occasio in
bello amplius
potest juvare
quam virtus.
Veget.

Ruine

Ruine of many noble Designs and great Enterprizes.

There are two Opposites to this, which have a very unhappy Influence on martial Affairs, and are the great Obstructions of good Success. First,

Nil minus in perfecto duce quam festinationem temeritatemque arbitrarere convenire.

Sueton. vita Augusti.

a precipitous Haste which has done more Mischief in a Day, than has been repaired in Years, and seldom fails of being seconded by a long Regret, and tedious Repentance. The

Translator of Gratian's Aphorisms has a pretty Clinch, *that the Crutch of Time does more than the Club of Hercules :*

This made Philip de Comines say, *That*

Vita Lewis XI.

to have a Will to noble Enterprizes and skill to prosecute them, but yet patiently to wait a fit Occasion, and quickly lay hold on it for consummating them, is a Proof of admirable Prudence and Courage, above all Elevation of Expression :

To this I may add, that Rashness is no part of Fortitude; Confidence is no sign of true Valour, nor boasting a sure indication of Courage and Gallantry.

Inconsiderate Adventures have often unfortunate Events, and the fond hopes of some aspiring Spirits, who had more fool-hardy Courage than

Temeritas, praterquam quoddam stultitia est, otium infelix.
Liv.

good Conduct, upon some small lucky Beginning have transported them to their Undoing. Young *Minutius*'s Vanity, which like some Serpents tickles and wounds at once, had almost tript up his Heels: He was so lifted up with a little Ruffle he had given *Hannibal*, that his Pride precipitated him into new Danger, which might have ruined him, and highly prejudic'd the *Roman* Interest, if the Wisdom and Valour of the experienc'd *Fabius* had not extricated him out of it; upon which Occasion *Fabius* said, what some old Statesmen and antient Warriours may say to some more forward, than well-furnish'd, Meddlers with Business of Court or Camp, who mistake their conceited Ability for Wisdom, and their Audacity for Valour; *Oh how much sooner than I expected, and yet how much later than he would have done, had Minutius destroyed himself, if he had not had some Friends to run to his Rescue.*

Triarius
Turentius
Varo.
Plur. *vita*
Fabii
Cotta, *vita*
Cicullii.

There are Instances on Record of several others, whose small Acquests, slight Successes, and sudden Prosperities, have made them flie headlong to some more bold than brave Undertakings, to the Prejudice of their Ho-

nour

nour, and of the Interest of their
Common-wealth ; and that too great
Confidence, which in the first Essays
of their Courage terminated in their
Ruine, might if better husbanded,
have perpetuated their Glory.

*Multis nocuit
temeraria
virtus.*

Upon the other Hand, a setting up
with some Advantage already obtain-
ed, a stopping in the Entry of Pro-
perity, is a great Obstruction to noble
Achievements. Resting is an Imper-
fection in Things destin'd to increase :
There is no Augmentation without
Motion. There is no greater hin-
drance to our arriving at Perfection
in any Excellency, than a vain Con-
fidence of the Sufficiency of what we have
already perform'd. This makes some
indulge their Sloth to the Ruine of
their Reputation, who soon turn bank-
rupt with their little Stock of Honour
and Wealth, which they might have
advanced to a much higher Pitch by
Industry and Labour. Many, by giv-
ing over too soon without pushing
forward to compleat what they happily
began, have lost those Laurels, which
might have encircl'd their Temples
with Honour and Renown. This was
the Infelicity of the brave Hannibal,

*Οὐκ ἐν ἔργῳ
πρὸς ἀρετὴν
πρὸς Διονί-
σιον.*
Sententia.

*Indomitum
Annibalem
vivibus atq;
Alpibus en-
vaverunt fo-
menta Cam-
pania; ar-
mas vicit,
victus victus
est.*

*Cæsar in om-
nia præcep-
t, Nihil æsum
credens, si
quid super-
esset agen-
dum. lib. 2.*

who after the Battle of *Canne*, instead of pursuing his Success, indulged his Ease; by which means the great Reputation he acquired, when he was near the Reach of immortal Glory, was lost, like a Ship after finishing a dangerous Voyage sunk in the Mouth of the Harbour. He has had in all Ages his Followers in this more than in his Valour. *Lucan* describes *Cæsar* with another sort of Character, who tells us, *He was so intent upon his Bu-
ness, that he thought nothing done, if any
thing was left undone.*

This is our State; our Victories bring neither Languor or Luxury to our Leaders, nor yet Laziness or Security to our Forces: They never make our Commanders less vigilant or industrious, nor are our Men out of Breath with frequent brisk As-
saults, or any Repulses they meet with. Their Success spurs them forward to make their Enemies either yield or run; they follow their Advantage with Vigour, and their Constancy crowns their Pursuits with the desired Accomplishments.

It is a signal Felicity when great and frequent Successes make Armies neither too confident nor secure ; these being the natural Offsprings of a Series of Prosperity, which like ungrateful Vipers often destroy their Parents, *Lucan* makes this the Cause of *Pompey's* disastrous Overthrow. When some have master'd the Difficulties they met with in the beginning of their Undertakings, and find all Things go fair before the Wind with them, they think themselves so riveted in their Mountain, they become fearless of any Change; and careless of any preparation against a fatal Turn : Which is never likelier to befall them, than when they least expect it, and are priding themselves in the joyful Thoughts, and Hope of the perpetuity of their State.

*Mulumq;
priori
Reddere fortuna. lib. 1.*

Psal. 30. 7.

Nemo celerius opprimetur, quam qui nihil timet. Vell. Pat. lib. 2.

But notwithstanding what can be said against too much forwardness, yet I doubt not to assert, that the other Extreme of dilatory Proceedings has had as inauspicious an Influence on the grand Affairs of Court and Camp as Precipitation. This contributed to *Pompey's* Ruine ; *Curio's* Advice to *Caesar* was a Spur to his Activity, and no

*Tolle moras
semper nocuit
differre paratis. Luc. lib. 1.*

small mean of his Victory : Yet for all this *Augustus's* slow Haste or *Festina lentè*, and *Vespasian's Occasionem opportune tene*, or hitting the right Opportunity, may well meet together, and a leisurely proceeding may come in the Nick of Time, and have Things in Readiness against the right Season of speedy Execution. What may not these accomplish by Concurrence of a favourable Providence ? It is certain, when with the Assistance of this, mature Deliberation proceeds, and quick Action follows, Things come to a good Account. These are like to crown brave Attempts with their desired Issue.

But what shall we say to those, whose too too ingenious Forecast of Contingences or Possibilities stop the Progress of their future Success : Some Mens over-nice and curious Speculations about far-off Probabilities, which have no Subsistence but in their fanciful Ideas, make them irresolute in their Undertakings : These may be said by the quick Motion of their Minds to obstruct that of their Hands : But we should consider noble military Attempts are not to be measured by the Flights

Flights of Imagination, the finer Edges
or Points of Wit ; as one of our
great Statesmen says : For Matters re-
lating to management of War, or
politick Administration, are rough
and stubborn, cannot be plain'd or
bended to a Mathematical Point by the
Overtures of Mercurial and Metaphy-
sical Spirits ; this made *Thucydides* say,
Men of solid Judgments, rather than sharp
Wits, were best adapted for Command or
Government.

Sir Francis
Bacon; *visa*
Hen. 7.

A' ε'ννι.
δ'νι & ε'ννι
π'ρ'ο'ντις
δ'νι π'ρ'ο'ν
π'ρ'ο'ντις
δ'νι.

It is true, we should commit as lit-
tle to Fortune as may be, and shut
all Avenues as far as possible against
unlucky Accidents ; but to foresee and
prevent them all is beyond the great-
est human Prudence in its highest Ele-
vation, or brightest Illumination. This
comes not under the Diadem of Sove-
reigns, the Robes of Senators, or the
Helmets of Generals. It is the Prero-
gative of a Prescience which cannot
be deluded, of a Providence which
cannot be surpris'd, and of a Power
which cannot be resisted. For after
the clearest Foresight, the calmest best-
laid Resolutions in Reference to the
grand Concerns of Court or Camp,
or any thing else, the Issue must be

referr'd to the great Superintendent of the World ; and he that will attempt nothing considerable, without infallible Assurance of Success, will never minister matter for the Encomiums of Orators, the higher strains of Poets, or the Pens of Historians. He that never ventur'd never won. When was it heard, that Cowards became Conquerors ? If *Cæsar* and *Alexander* had not trusted somewhat to their Conduct and Courage, they had never attempted, much less accomplish'd their grand Exploits ; their Names had perish'd in Obscurity, and there had been no Panegyricks extant on their Gallantry. It is certain the Lion is not so terrible as he is pictur'd. By Quickness, Boldness, and Assiduity, we master these Difficulties, which while we look'd upon through a Magnifying-glass we were startled at in the Deliberation ; these we find frequently dwindle into Atoms, whenever we enter on vigorous Action. The first Onset in dangerous Enterprizes is worst. Courage gathers Strength by proceeding. *Acquirit vires eundo.*

*Incita mortalitas natura properat sequi,
Quæ piget inchoare.*
Tacit. 9.

Omne opus difficile videtur antequam tentes.
Vegetius.

To deliberate then too long upon future Events at too great a Distance is a strong hindrance to fortunate Expeditions; there is no human Wisdom can see so near at Hand, much less so far off, as we could wish, but some unforeseen Accident may intervene to baffle all our well-laid Projects. Those who aim too far off seldom hit the White. Deliberation is good, and Forecasting all Inconveniences necessary; but after all, he, that will not leave something to Providence, has a greater Presumption in his own Ability, than Trust in the divine Clemency or Benediction. Let us do our Duty, and enter on what is incumbent to our Station with Prudence and Resolution, go on with Hope and Activity, without flattering ourselves with Expectation of infallible Success, or fretting our Minds with anxious Fear of Disappointment, resigning ourselves and the Issue of our Affairs to the Favour of Heaven: Let us say as the Mariner said to Neptune, *O God, thou mayest save me if thou wilt, and if thou wilt thou mayest destroy me, but however I will steer my Rudder right.* Action within our Sphere is our part, but

but the Events of Things depend not on our Prudence or Courage. However we may reasonably expect when we use laudable honest means in a just Cause with upright Hearts and good Intentions, that God will give a happy Conclusion : This we have met with in many Instances already ; pray God continue it to us !

III.

*Nil desperandum Tenebro
duce et auspice Tenebro.
Horat. lib.
1. od. 7.*

*Maxime Tenebrarum dux
Eor, quo sospite numquam,
Res equidem Troje vietas,
aut regna fateretur. lib. 8.*

To expect which, we are encouraged by the Confidence our Men repose in the Prudence and Prowess of their General, and these of their other Commanders : To this we may in the third place ascribe the Frequency of our Successes. This prepossesses our Soldiers with Hope of Victory ; this animates their Spirits, inflames their Courage. They believe the Valour and Conduct of their General a Pawn or Assurance of the good Event of all his Undertakings. When Soldiers are led to Battle by a Man of Fame and Experience, of whom they have had Tryal, and under whose Direction, Conduct, and Command, they have obtain'd former Victories, they go on with more Chearfulness and Resolution to grapple with all Dangers, not doubting of Success under such valiant and

and happy Leaders. How much the great Reputation of a General adds to the Courage of his Followers, and to the Fear of the Enemy, appears from that Reply of the *Numantians*, when after the defeating the *Romans*, upon another Engagement their Captains began to encourage them, by telling them, *They were the same Romans they had formerly worsted*; one of them knowing they were now under the Command of the famous and frequently victorious *Scipio*, answered, *It was true they were the same Flock, but they had another Shepherd*: This made the *Romans* upon another Occasion cry out as it is in *Livy*; *Satis sibi copiarum in Publico Decio, & nunquam nimium hostium fore.*

*Haec adeſt,
ſecumq; deos
in praelio du-
cit.*

A General in an Army is as the Eye in the Head, or the Heart in the middle of the Body, to guide and warm it, to diffuse Life, Spirit and Motion, to all its Limbs. This makes an Army of Stags led by a Lion do Wonders, above an Army of Lions led by a Stag. To obey is not to be put in Balance with the Art of Command. It is much easier to find many Soldiers than one brave Captain; for one

*Militaris ſine
duce turba eſt
corpus ſine
ſpiritu.
Curtius.*

*Nequē eadem
militares &
imperatoria
artes sunt.
Vegetius.*

one Man of Courage, Conduct, Assiduity and Experience, is worth some Hundreds of single Centinels. More military Qualities concur to the forming of one expert Captain, than to the making many Common-Soldiers. The Valour of *Epaminondas* rais'd the poor Common-wealth of *Thebes* to rival *Athens* and *Lacedæmon*; yea to be Empress of Greece, and bridle both those whose Power and Emulation caused all the Disturbance with which that part of the World was harass'd; and upon his Death they shiver'd into pieces, and *Thebes* fell into its former low Condition; so much depends on the Fate of a noble Commander! Which makes me think, the common plausible Saying in many Peoples Mouths, *that more Eyes see better than one* must be taken cum grano Salis: It is certain, one learned Physician sees more than an hundred Country Empericks; an old Statesman in his own Element is worth many Pretenders to Politicks; one experienc'd Commander will discern more in military Affairs than some thousands of Soldiers; So that except Skill and Virtue be multiplied with

the

the Number, there is not a more dangerous mean of the Miscarriages of great Enterprizes, than their being conducted by a Multitude of rash vulgar Heads.

Now our General-Officers have a Collection of these excellent Qualities, which make them dreadful to their Foes, and highly acceptable to them they command: They give Orders with such Skill, and the other obey with such Readiness; they lead with such Forwardness, the other follow with such Chearfulness, and both with such Ardour to fight, as not only beget Admiration of what is past, but may well feed Expectation of future Success; and so much the rather, because of that happy Unity which is maintain'd among our Confederate Forces: And to this I may in the fourth place assign the frequency of our Victories; and without engaging my self in a Detail of our most illustrious *British* Hero's great Qualifications, I would say this is the sublime (but that every Thing in him is so) of Wisdom to keep them so entire; and that he, as the supreme Intelligence, should cause this Conflict

IV.

lation

lation to act so regularly by the same common publick Principle.

It is easie managing a huge Body of Men under one Sovereign ; for generally these are animated by the same Spirit with him, carried on by the same Interest, have no different Prizes to contest or play for ; but to regulate and retain a numerous Host of Men of divers Countries so harmonious together, *Hic Labor, hoc Opus*. For it often falls out, that their Heads or Generals have many Things to concert among them, which may cause much Time to elapse, before they come to any determinate Resolution ; in which many promising Occasions of considerable Advantages may slip, which cannot sometimes so soon be gathered or brought to the Field, or when there, so readily be put upon Action. Divers Heads have frequently sundry Projects, and separate Interests, which permit them not to unite so cordially, to fall on so briskly, or to act so vigorously : And it must be more than an ordinary human Wit, Prudence and Foresight, that can knit and consolidate so many persons of different Nations,

Nations, unstable Minds (as it often falls out they are) and various Designs : For we find by Experience, People are not more distant from one another in Country or Situation, than they are in Tempers, Manners and Purposes ; and to solder such together, to make them go hand in hand to work, is no easie Matter.

To keep up the Confederacy of so many Heads without any Rupture, for all the particular Biasses they may be provoked to through Emulation, Envy, Ambition, or Discontent, &c. Things incident to such mix'd Societies ; to prevent the gilded Poyson of fair Proposals for particular separate Treaties from taking Effect, which divisive Methods the *French* have been often very dextrous to set on Foot with good Success ; that all Overtures are still waved and rejected, which cannot be reduced to promote the general and universal Peace of all our Allies : All which shew that Wisdom as well as Valour, Policy as well as Prowess, are concentred in our Hero : A happy Presage, that when we shall come to treat upon amicable Terms, our Policy will surmount their Cunning,

ning, as much as our Valour has done their Courage; and that it will not be in the Power of their Craft to repair their Weakness by our Hurt, or their Honour by the diminution of the Glory of our Actions.

V.

But there is another Cement that keeps our Forces close together, fastens our Confederate Friends to us, which does not a little contribute to our Success; and that is the dextrous Management of the Treasury: This in the fifth place may be reckon'd as a happy mean of what is already fallen out for our Advantage and Reputation, and it may cherish our Hopes of future prosperous Events. A Nation without Money is a Body without Sinews for Motion or Action: And though, blessed be God, we in this Kingdom have within ourselves a considerable Consistency of natural Vigour by the Opulency of the Subjects thro' their Industry and Trade, and a happy mixture of those other Qualities necessary to our Preservation and Increase of our Riches, yet we have known the Time when our Nerves were shrunk, at least our Fists were shut, even when our Cisterns

were

were not so much drained, as the Conduits were diverted from discharging or transmitting Supplies to the Exigences of the Government. Now we have got a skillful *Æsculapius*, by whose Care and Vigilance in great measure the dis-joynted Members of the State are set to rights, and the whole Body restored to Life, Heat and Motion : So that we may well triumphantly assert that the Beauty and Strength of our Realm are advanced and maintain'd by his Conduct and assiduous Application.

Earl of Godolphin *Ld. Treasurer.*

Indeed as the Management of the Treasury is most necessary, so it is the most difficult part of the Government ; and *Philis de Comines*, that no less Statesman than exact Historian, reduces the whole Myſtery of it to these three Things ; *First, to find out the Vein or Spring of Silver*, that is to say, to fall upon the best and easiest Expedients to increase the Revenue. *Secondly, to dam it up from superfluous Out-runnings, that it may more amply disperse it self towards necessary Charges.* *Thirdly, to husband it so, that it may not grow dry, nor the Bottom of the Sovereign's Coffers be seen ;* and there was

History of Lewis xi.

H

never

never a better national Oeconomist for careful gathering, cautious laying up, or prudent laying out. The Money of this Nation is not like a Land-flood, quickly exhausted; but like that which comes from a living Spring, a great Stock of Wealth in the Body of the Kingdom, which issues streams as from a perpetual running Fountain, which refresh the adjacent Ground, and renew themselves in their Current, to the happy Succour of our Forces, and the Support of the Government.

What seasonable liberal Supplies the Emperour, the Duke of Savoy, and other Princes have had from us, is no less Demonstration of our Plenty, than it is how beneficial our Friendship is to them, and how prudently our Distributions are so ordered, that they return to our own Interest and Advantage. And though the Empire be a great and noble Body, yet it is so crazy, that the Jussings of France and its own Weight would bear it down, if not supported with the Butterflies, the Wealth and Valour of these Nations, and the other potent Confederates minister to it. Let an Army

Army be never so resolute, the Commanders never so famous for Courage or Conduct, yet without Money brave Designs may come to no Effect. They say the *Lacônians* found nothing too hard for their Courage to attempt, nothing too far distant from the Penetration of their Foresight, nor too difficult for their Policy to dispose, yet the scarcity of their Means hindered the Advance of their Affairs, the increase of their Strength, and the enlargement of their Power. If they stretch'd one Hand, or set one Foot forward to extend their Dominion, the other was retarded, if not quite restrained, by the heavy Clog of their penury: They no sooner engaged in any Enterprize, than they were borrowing from their Neighbours, to the great Detriment if not entire Defeat of their Projects. Much like to their Circumstances was the Condition of our envious Enemies some Years ago, when an Historian of their own, of no mean Reputation among themselves, tells a very odd and disgraceful Passage; that great Troubles fell upon *France*, for the Refusal of twenty five Crowns, for want of which

Pier. Mat.
Hist. Lewis
XI. last
Book.

British *Valour* triumphing

a Post was detained from a Journey, whereon depended the Success of a great Resolution. If the Lack of so small a Sum obstructed great Designs, in the Case of a Courier's Riding, what Disasters may flow from Scarcity of Money in more urgent and important Cases. Blessed be God for it, we have a deep Fund within ourselves, which is the Bulwark of the Nation, the Ligament of its Peace, and the Support of the War.

Providence has put many unlook'd-for advantageous Opportunities in some Princes Hands, upon which they became impregnated with great Designs, and hoisted their Hopes, but the want or bad management of Money made them lose the Benefit of these promising Occasions, frustrated their high-raisd Expectations, and level'd their fair-laid Projects with the Ground. The Power of Commanders, the Policy of the Statesmen, the exhorting Harangues of Generals, are weak Movements to make Soldiers march, brave Men fight, or even Cannons batter strong Walls; for without Money you cannot set them to work. This is justly called the *Sine qua non*

of War. For how can Armies subsist without Food, Raiment, and other needful Provisions? Which made Admiral Colligni say, *That an Army is a certain Monster, which begins to be formed by the Belly*; nor is there any such probable way to defeat our Enemies, as by cutting them short of Necessaries, intercepting their Victuals, and making the Seat of War in their Stomachs. Hungry Bellies make faint Hearts and feeble Hands.

Davila's History of the League. lib. iv.

And though the Providence of Heaven, by their Scarcity and our Plenty, give us this Advantage over them, yet we trust in the sixth Place, that the Honesty of our Intentions shall conciliate to us God's favourable Concurrence to prosper us with further Success: What cannot a noble Courage do, when supported by Integrity, egged on by cogent Reasons, and seconded with a fair Wind from above? When good Designs and a righteous Cause sets one forward, and propitious Providence fills the Sails, the Person is like to make a prosperous Voyage of it. What is our Design but to protect the innocent, to succour the miserable, to rescue the

VI.

Virtute duce, comite fortuna, omnia summa consequi possumus.
Cicero.
Felix incrementum quum virtus convenit cum fortuna, quum si altera defuisset, ad perfectam non veneris summitatem.
Am. Marc.

distressed, to help the weak, to right the injured, to prevent the over-growing Power of an ambitious ill-designing Neighbour, to lower his Pride, stop his Career, and keep him within just Limits, that he prove not the Disturber of others, an Encroacher on their Rights, a Devourer of their Estates, or an Oppressour of their Liberties ? And may we not hope, Heaven will promote such pious, just and charitable Purposes ? We do not desire the Ruine of our Foes, the Desolation of their Country, or the Destruction of their Persons, but the Defence of our Allies, righting our Friends, and repairing their Losses. We covet not the crushing their Nation, but hemming in their Ambition, and striking out the Teeth of the Oppressour, that he may not harrass all about him. We think it more God-like to exercise Justice and Mercy, than make Kingdoms wallow in Blood, turn Cities into Heaps of Rubbish, or fatten the Ground with the Carcases of the Inhabitants.

The Assistance we gave our Allies is not with a Design to make a Property of them, or convert what we gain from their and our Enemies to our own Use. Our Armies we trust shall minister to our Friends present Security, and future Protection: The Deliverance we bring them is not made a Stale for Usurpation, as the *Romans* used of old, the *Ottomans* of late, and the *French* in our own Time did to the Duke of *Lorraine*: And who knows, if they had had Success, but the Duke of *Bavaria* had met with the same Measure? For what Favour they shew to Persons whom they wheedle to espouse their Cause is twisted with their particular Advantage, that they little regard what comes of them, so that be preserved and promoted: How common is it for them to play fast and loose with the most solemn Treaties, as their own Interest is pinch'd by the Observation, or enlarg'd by the Abolition of them. The breach of Protestations and publick Engagements is no Scruple or Terrour to their Ostrich-Consciences, who are

*Passum non -
passum est,
non passum
passum est,
cum illis lu-
bet. Plaut.*

prostituted Slaves to Ambition and Covetousness; Instances of this would be too numerous for the narrow Limit of this Discourse.

Pray you what have the Wars which have infested the Peace of *Europe* these threescore Years and upward been, any other than Sprouts which sprung from their Levity and Infidelity, from their Pride and Avarice? And so soon as any Evil which they dreaded to their Affairs was over, and any Prospect to their Advantage presented itself, the Ceremony of all former Tyes was gone, all solemn Asseverations and Obligations cancell'd, a studied Quarrel set on Foot, new Pretences or old antiquated ones trump'd up, to the Disturbance of their Neighbours, which are now like by the divine Providence to terminate in their own Dishonour.

It is much to be wish'd, the frequent Disasters which befall them, may incline them to change their Measures, and bring about such a happy Revolution of Matters, as may dispose them to a lasting Peace, to which

which we are not so averſe, as the Torrent of our Succeſſes might make others: Nay we can be content that this be ſtopp'd by a proſperous and honourable Settlement of Affairs for the common Good of *Europe*, and the Benefit of our illuſtrious Allies, our main Motive in undertaking this War, and our End in continuing, and which, by the Bleſſing of God, we hope to effectuate before we quit it.

And though we be in a fair way to make further Conqueſts in the Field and Sieges, for we lack neither Men full of good Will, even burning with Ardour for more warlike Encounters, nor want we any neceſſary Proviſions of Money, or other Supplies to animate them thereto: Yet we can ſet Bounds to our Victories, when God ſhall in his wiſe Providence ſuffer his Mercy to triumph over his Juſtice, and cauſe Peace to iſſue out of the Confuſions; *Europe* is haraſſed with.

*Sin & opes
nobis & ad
huc intaba
juventur,
Auxilioq;
urbes Angli
populuq; ſu-
perant.
Virg. Æn.
lib. xi.*

The

The Fertility of our Country, the Advantages of our Trade, the Multitude of our People, the Unity of their Affections in the common Cause, the universal Zeal that beats harmoniously and strongly in the Pulse of all the Inhabitants of this Isle to maintain the War, until Things be brought to a just and creditable Accommodation : The frequency of our Victories, which fill the Enemies Hearts with Fear, ours with Joy, and the World with Astonishment, are happy Presages we shall be able to bring them to such Circumstances, as their Power shall not only be suspended for a Time, but intirely broke from injuring their Neighbours; their illusory Artifices defeated, and they made honest in spite of their Subtilties, and quiet in spite of their restless Malice, and insatiable Ambition.

That God may guide the Endeavours of our religious Sovereign, the Policy of her Ministers, the Conduct and Valour of her Generals, the Courage and Bravery of her Soldiers, to this purpose, in order to a just and
ho-

over French Courage.

107

honourable Peace, should be the **Pray-**
er of all good Men : Which **God**
hear and grant for his Son's Sake ;
to whom with the Father and holy Spirit
be all Honour and Praise, now and for
ever. Amen.

A

honourable Peace, should be the Prize
 of all good Men : / And God
 has and ever for his Son's sake ;
 to reward with the Father and Holy Spirit
 to all favour and Peace now and for
 ever Amen.

A

A
THANKSGIVING
S E R M O N

FOR THE

Taking of *LISLE*,

And the REDUCTION of
G H E N T and *B R U G E S*.

Preached in

St. *M A R Y*'s Church,
In the Town and Port of *D O V E R*;
On *Thursday* the 17th of *February*, 1708.

By *John Mackqueen*, M. A.
Minister of St. *Mary's*, in the Town and Port of *Dover*.

L O N D O N: Printed in the Year MDCCXV.

THANKSGIVING
SERMON

FOR THE

Thanksgiving of 1744

and the REDUCTION of

CHARITY and BROTHERS

preached in

St. Mark's Church

In the Town and Parish of St. Mark

On Thursday the 11th of February 1744

By John Mather, M.A.
Minister of St. Mark's in the Town and Parish of St. Mark

LONDON: Printed in the Year 1744.

2 KINGS, XIII. 25.

*And recovered the Cities
of Israel.*



HERE the Malady is dangerous, the Remedy is the more difficult, the Skill of the Phyfician the more remarkable, and the State of the recovered Patient fo much the more comfortable: How pat an Introduction on this Comparifon is to the Matter in Hand, and the Circumftances of this Days Solemnity will appear a- non to thefe, who are but indifferently intelligent among you.

The

British Valour triumphing

The Distresses of *Flanders* were very deplorable, its Restitution very doubtful and uncertain ; how much does this exalt the Wisdom of our State-Physicians, and the Valour of our conquering Forces in its Delivery, increase ours and their Joy in mutual Congratulations, upon Account of the Posture their Affairs for the present stand in.

They were under the *Domination* of an *unjust Invader*, their Cities under the galling Iron Yoke of miserable Servitude, their Properties and Liberties under all the Taxes and Encroachments an arbitrary Power made daily upon them.

Their Redemption from these by our Success, through God's Blessing, against their Oppressour and the common Enemy of Peace, has occasioned the religious Assemblies this Day in all Churches throughout the Southern Parts of this Kingdom of *Great Britain*, who now offer their Praises to Almighty God upon this Account.

I wish our Gratitude to him, who is the Lord of Hosts, and disposes the Event of War, may rise in proportion to all the signal Advantages, which

over French Courage.

1113

we and our Allies reap by the happy
Issue of this last and former Cam-
paigns.

It is not long since we met here in
a thankful Commemoration of the
Victory obtained at the Battel of On-
denard : I did pitch upon this Text
then ; I spoke to that part of it, *Three
times did Joash beat him*, which suited
well that Occasion : That was the
third considerable Defeat our Enemies
had ; but as Matters stood then, I
could not so pertinently handle the
Sequel, *the Recovering the Cities of Is-
rael* ; for the French had regained
Ghent and Bruges from us : I could
not bring up the Reer to the Front of
the Text then, allow me to use a mi-
litary Metaphor in a Discourse rela-
ting to War-Affairs. But now since
they are again in our Possession, Pro-
vidence has so ordered it, that the
Parts of the Text are happily joined
together, and adapted to our Condi-
tion. What I delivered upon the first
Branch, *the Beating of our Enemies
thrice*, I shall not resume. Now let
me give you some Reflections relating
to that which falls to my Share at
this time to speak to ; perchance con-
sidering

British Valour triumphing

sidering all Things in reference to the Ground of our Meeting, that and the Text meet together : I wish the Discourse may be adjusted to both.

And recovered the Cities of Israel,

This Day or the subject matter of it, and the Text hit pretty nicely as we say ; the Text sets forth the Work of this Day, for with a very little Variation the Success we have had is a Paraphrase on it, and all I can say, if pertinent to the purpose, a Commentary or a further Enlargement on both.

Yet I must say to descant not only critically, but fully and properly on the Advantages the first Recovery and the after Reduction of these Cities of *Flanders*, restored to them, should naturally lead me to speak of the Happiness they enjoyed while they lived in Subjection to their natural Lords, the King of *Spain* ; and on the other Hand I should be engaged to give some Hints of the Hardships they endured, since they came under the imperious Jurisdiction of the *French* Monarchy : These set together would contribute to illustrate the Occasion of our meeting more amply, and

and by collating the one with the other, minister more Satisfaction to us in the Speculation we take of their first, their former, and present Circumstances; but this is matter of History, and more fit for the Diversion of our private Conversation, than for Exercises principally calculated for public Devotion, in reference to God or common Edification of Men.

Yet some Strokes from the Writings of Men of unquestionable Veracity, who have transmitted the just Account of these Things to Posterity, or from the true Information of their more recent, or present State, after all the Changes they have gone through; or from a faithful Relation of our Forces Proceedings at this Juncture in their Behalf, might afford more Beauty and Ornament to this Discourse: But since I have not these Auxiliaries to help my Invention or our Meditation, be pleased to rest contented with such practical Instructions as I have exco-
gitated from the general View I have taken of Things relating to the Reduction of these Cities, and the various Turns I have given them in my own private Reflections, which fur-

nish me with these following Remarks.

First from the Context: For scriptural Passages are not to be taken in Shreds; they, like an united Band of Men, or a well-cemented Army, carry more Force, are better understood, and more fitly applied, when considered in Cohesion with one another. Therefore, as the Prophet *Elisha* intimated unto *Joash*, That it was not his Hand or his Bow that could smite the *Syrians*, but God's Hand represented by *Elisha's* laying his Hand above the *King's* Hand that accomplished the Feat, we see whence come all our Victories and our Successes in defeating their Armies, taking their strong Holds, and Reduction of Cities out of their Possession. It is from God's Blessing and Concurrence, and it is upon this Account, that our religious Queen has called us and all the Nation together this Day, to celebrate the Praises of God in thankful Acknowledgment of his Benediction on her Majesty's and her Allies Forces and therefore let us all say in the Words of *David*, Not unto us, O Lord

2 Kings 13.
15.

Psal. 115. 1.

not unto us, but unto thy name be the

glory of all our Successes. It was not our *Psalm 44. 3.*
 own strength, sword, or arm, neither
 our own Policy or Power, that gave
 us these Cities in possession again,
 or pushed down our Enemies before
 us; but Thou, O Lord, for thine is the *1 Chron. 29.*
 greatness, the power, the glory, the victo- *11.*
 ry and majesty: for all that is in heaven
 and earth is thine: thine is the king-
 dom, and thou art exalted as head above
 all: both riches and honour come of thee,
 and thou reignest over all, and in thine
 hand is power and might, in thine hand
 it is to make great and to give strength
 to all, now therefore, O God, we thank thee
 and praise thy glorious name.

Let me offer this Consideration to
 rivet this on your Minds, that we
 should adore, praise, and magnify
 God in the first place, and above all,
 for whatever Advantages we have by
 Sea or Land against our Enemies: E-
 ven natural Reason, *Ethnick* Religion,
 common Tradition, and general Pra-
 ctice should reconcile us to the strict
 Observance of this. Shall these *Topicks*
 induce *Pagans* to this universal
 Tribute, and shall not the super-addi-
 tional Injunctions of divine Revela-
 tion, the Example of eminent Saints,

or Sense of our own particular Obligations, which carry more than ordinary Marks of a sacred Impress on them, excite us to this Duty.

When the Roman Generals returned with the Temples of their Heads encircled with Laurels, and their Hands adorned with Palms, when they entered the City after their Conquests with all the Solemnities of a pompous Triumph, with loud Acclamations of Joy and universal Applause, they went first to the Capitol, and offered the richest and most precious part of their Spoils at Jupiter's Shrine; in Acknowledgment they obtained their Victories by his Favour: What they well meant, but ignorantly performed to their fictitious Deities, let us devoutly pay to the true Object of our religious Acknowledgments, and the principal Cause of all our Prosperity: What a Shame it is, That Pagans should out-do us in zealous honouring of the Objects of their misplaced Piety, and Papists exceed us in their devout Prostrations to gilded Stocks of Wood, and carved Statues of Stone! And yet I fear both these out-strip many of us, not only in external Signi-

Significations, but even in the intenseness of their inward Affections during their religious Exercises, and in the Morality of their Practices too. not W

That the Raising of the Siege of *Brussels*, the Taking in of *Lille*, the Reduction of these Cities and all our other Successes, should be principally attributed to God, may be pressed from this Consideration in the second place, that his Hand was very visible therein, which appears from these three Particulars. not W

The Reduction of these Cities, with the Taking of *Lille* was when our Enemies Confidence was raised to a great Height, when they rejoiced and boasted at a strange Rate on their regaining of those Cities, they flattered themselves with magnificent Preparations, thundering Threats, and loud Acclamations, with which our People were nothing at all discouraged. For they saw they took them by Stealth more than by any thing of Fortitude or Gallantry; and this makes the Renown of our Victories so much the more remarkable. That was obtained all our Advantages over them, when they were strutting themselves with

I.

Intus Maximus non metuit strepitum.

British Valour triumphing

Ragb

all Degrees of Insolence in the Strength
 of their Hopes, and high Elevation
 of their Thoughts to grasp more :
 When they expected *Palms* and *Lau-
 rels*, they met with *Cypress* and *Thorns* ;
 and where they thought to reap The-
 atres in Honour of their Valour and
 Courage in a Field of Triumph, they
 have met with Ruine and Disaster ;
 where *Pharaoh* intended to erect the
Trophies of his *Success*, he met with
 the *Sepulchre* of his *Ambition* ; the
Shipwreck of his People, and the un-
 stable Waters are lasting Monuments
 of the *Instability* of his *Excellency* of
Dignity and *Power*. Providence oftentimes sports itself
 in checking and disappointing the de-
 lusive Hopes of Mortals : The Days
 we propose for our Solace become
 clouded with Sorrows and Misfor-
 tunes : Our flattering Expectations meet
 with fallacious Events, and we are
 tumbled into inglorious Tombs, where
 we look'd for Triumph : God turned
 the Tide when they little looked for
 it, to his own Glory, our Joy, their
 Shame and Confusion. When

When Pride surroundeth ill Men
as a Chain; and Violence covers them
as a Garment; when they speak loftily
against God; and contemptuously
of Men; their Fall is near, and their
Destruction thereupon not far off;
our Enemies Crest cannot but droop;
considering what Breach upon Breach
have been made upon them; and
though our former Victories have dash-
ed their Confidence and dispirited 'em
very much; yet the Taking of *Lille*
is one of the fairest Members of our
Conquests, one of the principal pieces
of our Triumph, and consequently
is as humbling a Stroke, and has sunk
as deeply into the greatest of our En-
emies Hearts, as some of the Field De-
feats their Armies have met with.

The great Monarch of *France* is not
a little vexed at the frequent Over-
throws his Forces have met with,
whereby his Politicks are confound-
ed, his Power vilified, his Armies dis-
heartened, and the Close of his Days
clouded with such a dismal Catastrophe
of his Affairs. I pray God give him
Repentance for his tyrannous Blood-
shedding at Home, and his cruel Ac-
cession to what is shed elsewhere, and
put

put it in his Heart to consult the Peace of his Neighbours, in order to his own inward and eternal Peace: Perchance this is a more charitable Stroke than his Divines will allow our Sovereign, or any of us; but that is no matter to me; our Religion like the true Mother would not have the strange Child divided in pieces, no more does it teach us to wish the Separation of any Soul from Heaven, or the eternal Destruction of any Christian.

II.

The Taking of *Lillo* and the Reduction of the other Cities was not with so great Loss of Men or Time, as might have been expected, considering the Prize we contended for; I do not say but we had some Loss; for it is rare when an Opposition is made, that a Victory can be obtained without the Fall of some; and these brave Warriors too; yet in the several Storms wherewith our Men assaulted their Walls, and the sallies the Enemies made on us, our Friends did more Execution than they, and our Adversaries in both received more Blows than they gave. Our Wounds were but Scratches in comparison of the deep Gashes they had. To this I

Iſai. 27. 7.
We were not
smitten as
we smote
them, nor
gain according to the
Slaughter we
made among
them.

would

would add, that neither hard Duty, nor Extremity of Weather, nor some Disappointments as must necessarily fall out in such Cases, neither of these did conquer the Constancy, weary the Patience, or defeat the Hopes of our valiant Soldiers.

The Taking of the one and the Reduction of the other two Cities are attended with considerable Advantage to us, as well as Loss to our Enemies: Some Victories are dear bought, and as in other Bargains, *the Cost overgoes the Profit*, so in the Events of Fights and Sieges, some are more destructive to the Enemies, than beneficial to the conquering Party.

The less the Slaughter of a person's own Forces be, when he overcomes, the Victory is so much the more glorious and comfortable; it is in Military Prizes as in Merchandizing, Gold and Victory may be too dear bought. The Romans allowed no Triumph to a General, tho' he beat the Enemy, if he lost more in the Field than the other did, or if the Slaughter of his conquering Forces were great. *Dei* tells us that upon this Account *Antioch* was denied the Honour of a Triumph, altho'

III.

*Victoria
magnum amplexum
non est victoria
sua, sed
calamitas:
Interdum enim
felicium
est non esse
qui quam
nimis mor-
cavi quod
ambis,*

altho' he beat the *Carthaginians*, because so many *Romans* fell in the Fight; and as our Adversaries had more Men in their Armies, they always lost more; however, not only so, but among our other Advantages we have good Winter-Quarters for our Forces, a plentiful Country for Provisions; and how comfortable this is, the Coldness of the Season which all of us feel, and the Scarcity of Victuals which some of us endure, may easily convince us.

It is true, in some Battels there is such valiant Fighting on both Sides, the Victory is so hotly disputed into the last point of Valour, and it is dubious to whom the Trophies belong: That as a French Historian says of the Battle of *Montcherry*, the Earl of *Charolois* lost it, but *Lewis XI.* did not win it, altho' he had the best of it: So it may be said of other Battels where both push on gallantly, that the Victory is uncertain, and whoever has the Advantage has but little to boast, when he compares his Losses with his Gains: And tho' blessed be God this is not our Case, for we are by very far benefited by our Success, and

Pier Mte.
Hist. Lewis
XI. lib. iii.

and our Damage not at all to be laid in Balance with that of our Enemies ; yet to do them Justice, the Duke of Bavaria signalized a great deal of Valour and Gallantry at *Blenheim*, and so did other chief Commanders and Soldiers of the *French* Side, and it did detract from the Glory of our Courage if we should deny but their Bravery exceeded their Fortune ; for a learned Doctor to puzzle a middling sort of Divine ; for a skilful Artist to exceed in some curious Productions a few Novices in their Employments ; for a City-Lady to surpass in Dress or Beauty some toiling Country Housewives is no great matter of Praise : The Inequality of these Oppositions cannot much illustrate the preference of the one over the other, so much as a more proportionable Competition ; but for a brave Army to beat one of the best-disciplin'd Armies of Veteran Soldiers, inured to Triumphs and Victories, that ever was in the World ; and re-iterating their Conquests as often as they do their Conflicts is the Glory of our Forces, the Credit of our Nation, and the Admiration of all.

—*Quis vul-*
la fatigant
Prælia, nec
victi possunt
abstitero fer-
re. Virg.
Æn. lib. xi.

Yet

Yet since the Occasion of this Day's Solemnity is Taking and Retaking of Cities, Laying and Raising of Sieges, it need not be constructed far from the purpose, if it be enquired, whether the Defeat of a Field-Army, or the taking of a strong City fortified by Art and Nature, defended by Men of Valour, which of these two is the more glorious Atchievement? To this I'll say,

The Conquests of former Ages in over-running many Provinces with flying Forces, was not so great a matter when or where there was no Let or Hindrance but a Field-Army, the beating of which made or open'd a Passage to many Countries. The *Turks*, *Mahomet* the second, and *Selim* the first, like rapid Torrents, took no long Time to overflow *Egypt*, *Syria*, and *Persia*; there was no strong Hold to stop them, but now the Art and Discipline of War are quite changed; no Army can march very far but Fortresses are in its way, which vast Expence of Time and Wealth, of Industry and Pains, seem to have made impregnable; 'tis no marvel if there be as much Difficulty, and by consequence

quence as much Glory to master the formidable Mountains of Opposition with their Bastions and Ramparts, to level them with the Ground, and make them fall at our Feet ; to defeat their select Soldiers, to dismount their weighty Cannons by Mines or Batteries, and make all their other Defensatives, &c. ineffectual, which obstruct the Progress of an Army : All this requires no less Resolution, Valour and Conduct, than were formerly necessary to subdue Kingdoms, or overthrow Armies.

However the Resolution of this Question depends upon Consideration of Circumstances relating to both. If the Taking of a Town be no more than getting Possession of a single Place, which is neither Head of, or Key to, a large Country or Province, it is not to be laid in the Balance with the Victory of a Field-Battel ; but if it be the Taking or Recovery of any Fortresses which have large Territories, great Command and vast Riches, by the Reducement of which other considerable Places and many Dependences are brought into Subjection, the Enemy much debilitated and deprived

prived of no small Auxiliaries for Subsidy and Recruits, there is no doubt but this is equal, if not preferable to a Field-Victory. *Scipio* did more in the Overthrow of *Carthage*, than *Hannibal* did in the three Defeats he gave the Roman Army ; for he subjected *Rome's* Competitor to its Power, and disabled it for ever from any more vying with, or vaunting over it. The Conquest of *Rhodes* was more honorable to *Solyman* the Magnificent, than subduing several Kingdoms was to *Mahomet* the second ; the Taking of *Alexia*, the Metropolis of *Burgundia*, is not reckoned amongst the least of *Cesar's* glorious Feats, either for Conduct or Valour.

Lib. 7. cap.
29. to the
end.

Cesar himself in his *Commentaries* gives a particular Account of this Affair, and it were tedious for you and me to rehearse what he narrates of it, nor suitable to our present religious Exercise ; he reckons about three hundred thousand Men, according to the several Quota's of them in Confederacy with the *Burgundians*, which came to its Relief ; he managed the matter so, that he hindered these Forces from joyning or helping one another ;

another, he in several Encounters beat and dissipated with forty thousand Men this huge Army, and forced the City to surrender. Plutarch says, Caesar displayed no where more of Courage and Conduct than at this Siege; but Velleius Paterculus, the great Panegyrist of the Roman and German Worthies, extols this Fact as above any humane Boldness to attempt, and such that nothing beneath a divine Power could accomplish.

Vita Caesar.

Lib. 2. Circa
Alisiam verò
tanta res
gesta quan-
tas audere
vix hominis,
perficere penè
nullius nisi
Dei fuerit.

It would seem really, that Foresight, Fortitude, Patience and Industry are more put to it in besieging strong Cities than in Field-Conflicts. Here we grapple not only with the strength of Men, but with that of Walls, fresh Enemies, and many strange Engines of Cruelty.

It is true, the Siege of Lys was tedious, grievous and sore to us, but the Honour and Profit has counterbalanced the Trouble and Charges; thus sometimes Delays are compensated by the greatness of the Purchase: Should not this teach us patiently to wait on that God, who, if he hold a Mercy for a Time, pays Interest for the Suspension of the Favour, the

Exercise of our Patience, and the Trial of our Hope? This leads me regularly to exhort you to these following Duties, as suitable enough to our Circumstances, and the Occasion of this Solemnity.

First, let the Favours we have met with make us leisurely attend future happy Events without precipitating Wishes, murmuring or repining at the Issue of Affairs: Mind that Phrase of the Prophet, *Shall the earth be made to bring forth in one day, or shall a nation be born at once?* The finest Productions of Nature and Art, the solid Resolutions of the clearest Heads, and the brave Actions of the stoutest Hands, are not in an Instant brought to Maturity or Perfection. If we had stayed many Years, and at last had obtained such glorious Successes, we should have thought our patient Expectation more than recompenced with half the Advantages now purchased for us by the Courage and Conduct of our Forces; but the Lord is Year after Year, yea Month after Month following us with Victory: And Birds fly no swifter to help their young, than God does to our Assistance.

We

over French Courage.

181

We have had two or three Victories in one Year; and yet you know your selves, how clamorous and impatient were some in the matter of *Lisle*, that it was not sooner in our Possession. With what melancholy Face and Voice some honest Men asked the Question if *Lisle* was taken. With what sly insinuating Reflections did others complain of the slowness of the Proceedings of our Forces in that Affair? Detracting from the Conduct of our wise Generals, the Courage of our valiant Soldiery, without ever considering what Time and Pains are necessary to be allowed for the Accomplishment of great and difficult Undertakings, whether politick or military: Sudden Contrivances in either of these prove often abortive; and over-hasty Births prove misshapen and monstrous: Premature Fruits or Flowers are not so sweet for the present, have not the Flavour, Savour, or Relish so agreeable or lasting, when forced before their Season. Many like *Mephistopheles's* Nurse by too much Haste have lamed their well-laid Projects, and have made more Haste than good Speed. He that rides slowly comes more timously

Alphonse
du Fresnoy,
de arte gra-
phica.
FruBim us-
que suis nun-
quam est sa-
per atque
venustas
Floribus in-
sucto in fun-
do praececi
sub anni
Tempore, quic-
cultus violen-
tus & ignis
adegit.

Alphonse
du Fresnoy,
de arte gra-
phica.

FruBim us-
que suis nun-
quam est sa-
per atque
venustas
Floribus in-
sucto in fun-
do praececi
sub anni
Tempore, quic-
cultus violen-
tus & ignis
adegit.

*Dis appa-
randum est
bellum, ut
celerius vin-
cat.*

*Quintilian.
Longa belli
preparatio
calorem facit
victoriam.
Seneca.*

Psal. 36. 10.

*Alphonse
de France
dit que les
armes
sont
le langage
de la mort.
Il y a une
grande
raison pour
laquelle
les hommes
se battent.
C'est pour
avoir le bien
de Dieu.*

to his Journey's End, rather than he that
gallops at his first setting out. In mat-
ters of War if Persons go on delibe-
rately, they vanquish more quickly to
their Comfort and Advantage. It is not
by our not minding Murmurs with
Songs of Triumph, nor suffer any
Languishments or Vexations to cloud
the Joy of the Day, or lessen our
grateful Reverentment of the other In-
stances of favourable Providence in our
past Victories. But since God is build-
ing our Confidence with recent Proof
of his good Will, and in a manner
drawing us by and strengthening his
Kindness, as the Word in the Original
imports, let us in the second place, heighten
our Faith and cherish our Hope, to
keep pace with his Proceedings, let
us modestly look for the continuance
of our present Prosperity, and calmly
expect the increase of it with future
Success. For the Works of God have
a Promise in them as well as the Word
of God; the Experiences of others as
well as our own, are Pawns and Pled-
ges to us of what God will yet do
for us. David read his Conquest over
Goliath in his Victory over the Bear
and

and Lion. St. Paul reasoned from present and former for future Deliverances. *He who hath delivered us, and doth deliver us, in whom we trust that he will yet deliver us.* David has a

2 Cor. 1. 10.

Psalm 44.

Passage which we daily use in our excellent Liturgy, near the Close of the Litany, wherein he makes the noble Works which God had done for their Fathers, and they recount to their Posterity, Ground of Confidence, Trust and Hope to them of future Triumph over their Enemies. How does God encourage his People from the same very Topick, that he who overcame the Egyptians for them, was able to subdue their other Foes, and what need they fear? And elsewhere God shews them their Forgetfulness of former Favours was the Cause of their Diffidence. The remembrance of past Deliverances is the Fuel and Nourishment of Faith and Hope.

Deut. 7. 17, 18.

Psalm 106. 7.

God's Wisdom is not blemished, nor his Power weakened, nor his Love diminished, nor his Arm wearied with the frequent Reiteration of Deliverances, strange Revolution of Ages, and different difficult Occasions; but that we may well trust for Favour in future

ture Emergents. God Almighty takes
Psal. 35. 27. pleasure in the prosperity of his servants
 for the present; not only so, but we
Psal. 23. 6. are assured, He will make his goodness
 and mercy follow them. When God
 begins in a way of Beneficence, he
 will not stop his Course, or set up
 without concluding his Work; we
 may begin well, flag and faint soon,
 rise fast in the Morning, and be fa-
 ded in the Evening, build a Story or
 two, and then give over; but where
 God lays the Foundation he will per-
 fect his Building: If our Sins do not
 marr our Success, check his Provi-
 dence, obstruct his Favour, we need
Phil. 1. 6. not fear but That he who hath begun a
 good work, and has furthered our hap-
 py Progress, will establish and accom-
 plish them, and fulfil all our Desires.
Psal. 90. 17. God Almighty will not be wanting
145. 19. to favour and assist courageous Hearts
 in a good Cause or just War.

Thirdly, Since we are here to testi-
 fy our Acknowledgments to God, to
 celebrate his Praises, to ascribe to his
 Favour the Glory of all our Successes,
 let us by giving up our selves to his
 Service in a holy regular Conversa-
 tion, discover to God the Sincerity of
 our

our Hearts in these gratulatory religious Exercises, and confirm others in the just Opinion of the reality of our Thanks to him: For this is the surest Test in the Sight of God and Man of both. God is better pleased with the good Works of our Hands, than the smooth Words of our Tongues: Thankful Lips do well, but thankful Lives do better: A Day of Thanksgiving is somewhat, but a daily Tract of good Living is a surer Proof of our grateful Sense of what is past so much for our Comfort and Advantage; and of a well-grounded Dependence upon God's Providence for future Success. We are exhorted to *bring forth fruits meet*, that is to say, *worthy of Repentance*; so let us bring forth Fruits worthy of our many Victories. A good Life is the best Commentary on, and the most commendatory Epistle of our Gratitude. A thankful Tongue, but a naughty Heart and a prophane Life, is a Mocking of God: It is *Jah's Voice* and *Esa's Hands*, *Absalam's Vow*, *Herod's Pretence*, or *Judas his Kiss*. A few good Offices of Piety or Charity, of Righteousness and Mercy, sound louder and speak more sweetly

Mat. 3. 8.

Ἄσπ' ὄν' ἱπ-
 ρὸν κρείσσον
 ἀσπ' ὄν' ἱπ-
 λόγῃ.
 Nazianz.

Exod. 20. 20.

Josh. 8. 32.

Psal. 81. 13.
 14.

Psal. 50. 23.

in the Ears of God than a thousand
 deedless Hosanna's or Hallelujahs.

It is observable, the Israelites Deliv-
 erance is made an Introduction to
 the Ten Commandments, shewing,
 That the religious Observance of them
 was a rational just Return for their
 Escape from Egyptian Bondage: After
 their Victory over the People of Ai,
 when a Pillar was erected as a Trophy
 of the same, you would think, that
 the Inscription on it should have been
 the History of their Valour, a Narra-
 tion of their military Feats: No, no,
 but the Law must be engraven on it:
 Every Victory, every Benefit is a new
 Bond, Knot, or Obligation upon us
 to consider and obey it; which if we
 do, we have a gracious Promise of
 God's future Concurrence against our
 Foes in that passionate Wish of his,

O that my people had hearkened unto me,
 and Israel had walked in my Ways:
 should soon have subdued their Enemies,
 and turned my Hand against their Ad-
 versaries: All our Praises without this
 is not compleat glorifying of God;
 He that offereth me Praise glorifieth me,
 and to him that ordereth his Conversation
 right shall be saved the Salvation of
 God.

God. So that by this we see our Praises are not right tuned, nor God duly glorified, except our Conversation be well regulated; except his Honour be exalted by our Lives, as well as his Praises chanted forth by our Lips.

Let us not by our sinful Lives provoke God to desert us in the Day of Battel, or leave us to the Will of our Enemies: It is in the Power of our Sins to deprive us of the Comfort of our former Successes, and stop the Current of any for the Time to come. God has Palms and Laurels at his disposing, and bestows them on his Favourites. This Trajan told *Valens*, when the Emperor reproached him for the Defeat of the Army under his Command; he freely answered, that it was his Impiety against God, that made him favour the Enemies of the Empire, that Victory was at Gods Beck, and loaned to them whom he led, or fought under him. It is in the Power of our Sins to make our best Friend become our bitterest Foe, and force him after many Deliverances to shake off, and abandon us; and say he'll deliver no more, but cause them that hate us to rule

over

To the
Theodor.
lib. iv. cap.
29.

Judges 10.
11.
Psal. 106.
41.

over us. O what a Shame that our Adversaries, in Astonishment at our Wickedness, should cry out in Derision! Are these the Favourites of Heaven? Are these the People of so many Victories? Are these they for whom God fights, who now fight against him? Are these they whom he has covered in the Day of Battel, whom he seems to carry in his Arms, and they spurn against him and run counter to all his gracious Dealings? I fear their greatest Strength and boldest Encouragement is from our Sins; it is true, if we be Sinners they are not Saints, however the Purity of our Religion, the Increase of our Knowledge, and other Advantages both spiritual and temporal, add Weight to our Sins, and make them more heinous than these of others, and so we may well fear, we'll fare the worse.

If we overcome our Enemies, and adopt their Vices and evil Customs, we are greater Losers than Gainers by our Conquests; or if we be enslaved to the like or worse Crimes of our own, we have no great matter of Boasting: Alexander's Wine-bibbing was a Dash to his Glory, and Hannibal's

*Infallis vi-
Boria quā
bominem su-
peramus, ut
sit succum-
bitur.*
Bernard.

ribal's Cruelty no small Diminution
of his Gallantry : He certainly tri-
umphs with as ill Grace, whom his
Trespases drag in Chains : Shall we
rejoyce for Victories obtained over
Men and Cities, and continue fetter'd
to our Lusts and Passions ? Shall we
expect this War shall terminate in an
honourable Peace, when we fight
boldly and presumptuously against
Heaven ? Or shall we think God will
still put our Enemies to Flight, and
subdue under us their Cities, when
we are obstinately rebellious against
his Laws ? Can we be thought to be
sincere or cordial in our Thanks to
God, for the Taking of one City after
some Weeks, and the other two after
few Days, whereas our Hearts stand
so long out against the Batteries of his
Word ? Can we still look for strong
Holds to be demolished, when we for-
tifie ourselves against God's Intreaties,
the Warnings, Admonitions, and Re-
proofs of his Servants, and lay in
Store and make Provision to fulfil the
Lusts of Pride and Ambition, Selfish-
ness and Contention, Uncleanliness and
Intemperance ? It is a Jest to praise
God

*Profrā de
superatis ho-
minibus glo-
riatur infan-
lia vitoria,
qua ira &
superbia suc-
cumbit.*

Bernard 9.

God with our Lips, and serve the Devil with our Lives.

Let us mourn for these Sins, master our Corruptions, make our Peace with God, mortify and cast away these Mambres of Controversy betwixt God and us, and sacrifice them all: So we may hope to subdue our Enemies, and see a happy Close of the War to our Content and Satisfaction.

We are concerned, and it is no Wonder, with the tediousness of the War. This makes some say, this or the other Summer will put a Period to the Business; this or the other sound Blow will bring the French to Terms of Peace; another such Victory shall force them to embrace the Conditions we prescribe. At another time our Hearts faint, we shrink under the Dread of the Continuance of this bloody and expensive War, which is like to drain these Kingdoms of Men and Money. And I believe if we speak sincerely, it is ebbing, the not low Water with us; and every considering Person with regard to our hard Circumstances and Fear of worse is apt to say, What shall come to pass hereafter? Or how long shall it be to end of these

Don. 2. 29.
8. 13.

these Troubles? As in the Prophet Da-
 niel. And I must say with David *Psal. 74. 9.*
 there is no Prophet that knoweth how
 long; nor do I think this Anxiety or
 Sollicitude faulty, while we discover
 no Impatience towards God, no mur-
 muring against our Rulers, nor sawy
 impertinent Reflections upon the Mi-
 nistration of Affairs, but in Patient
 possession of our Souls, and importune Heaven
 with our Prayers, that the Lord of
 Hosts, who is the God of Peace, who
Psal. 46. 9.
 causeth War to cease, breaketh the Bow,
 and cutteth the Spear asunder, may make
 the Event of the Troubles wherewith
 Europe is harass'd, be a lasting ho-
 nourable Peace, particularly to these
 Nations and our Allies: We need not
 doubt but it shall be so, if we live up
 to our Prayers and Praises, leaving the
 Issue of Things to his disposing, who
 can and will order it for his Glory,
 our Honour and Comfort: For as fond
 as we are of Freedom from the Char-
 ges and Incumbrances which attend
 the War, yet we must not by preci-
 pitating Wishes entrench on the Pri-
 vileges of Heaven, but wait his Lei-
 sure, at whose disposing are Times and
 Seasons of Peace and War. *God*

British Valour triumphing

Prov. 27. 1.

*Habet suam
victis unditio
mortalium,
ut adversa
en secundis,
en adversis
iterum secun-
da nascuntur.
Plin. jun.*

God Almighty holds the Scales of Victory in his Hands, and tho' they be not equilibrions betwixt us and our Enemies, for that divine Providence hitherto hath bended the Balance to our Side in many Advantages, yet considering what a Chain of Uncertainties runs in all humane Affairs, it is hard and difficult to conclude from our State to Day, what our Condition may be to morrow. Victory in War is a very uncertain Thing, it ways sometimes to one Side and sometimes to the other, but it rests where Providence assigns it Quarters: Let the wisest and bravest Generals form their Designs and Enterprizes by the best Precedents of their own or former Ages; let the most sagacious Politicians lay down the best Schemes for carrying on their Projects with most Advantage, Providence will keep up her Empire, and turn the Scales to further or frustrate them as it pleases: All this shews it was more than a humane Hand that enabled us to vanquish our Enemies; notwithstanding of all this, Matters are yet so hovering, that we cannot say there is an End, or any extraordinary Likelihood of a quick Period

our Troubles: However, blessed be
 God, we can say there is more than
 the Beginning of a fair Expectation
 of a prosperous Issue of all things to
 our Benefit and Content. God grant
 our Hope may be still cherished with
 successful Progress, until it be crown-
 ed with the long, long wish'd-for
 Conclusion of a happy Peace, to the
 solid and lasting Security of the Li-
 berty and the other just Emoluments
 of them in Confederacy with us, and
 to the perpetuating the Honour, Inte-
 rest and Tranquility of these Nations;
 that the Memory of Queen *Ann*, un-
 der whose auspicious Reign such won-
 derful Things are accomplished, may
 be still flourishing; the Renown of
 her Ministry, whose politick Contri-
 butions have no less Influence on the
 Prosperity of our foreign Affairs, than
 on that of her People at Home, may
 be famous to Posterity; that the Re-
 putation of our valiant Generals, Com-
 manders, Sea and Land-Soldiers may
 be transmitted to after Ages, with Eu-
 logies and Applause; that the pristine
 Glory, the antient Credit of this *Island*,
 which has now been retrieved from
 the Rust and Obscurity contracted un-
 der

144 British Valour triumphing, &c

der other Reigns may shine all
 World over with its former Lustre
 without any retrograde Motion, or
 ellipse for the future; which God grant
 for the Sake of Jesus Christ, to whom
 with the Father and the Holy Ghost be all
 Praise from henceforth and for ever. Amen
 with the long long wished for
 conclusion of a happy Peace, to the
 hind and lasting security of the Li-
 vely and the other just Emoluments
 them in Confraternity with us, and
 the perpetuating the Honour, Inte-
 rity and Tranquillity of these Nations;
 in the Memory of Queen Mary, un-
 der whose auspicious Reign such won-
 derful Things are accomplished, may
 still flourish; the Renown of
 Ministry, whose politic Coun-
 cels have no less Influence on the
 Policy of our foreign Affairs, than
 that of her People at Home, may
 be famous to Posterity; that the Re-
 volution of our valiant Generals, Com-
 manders, Sea and Land-Soldiers may
 be transmitted to after Ages, with Ho-
 nours and Applause; that the British
 Glory, the ancient Credit of this Island,
 which has now been revived from
 the East and Obscurity contrasted an-
 der

A
DISCOURSE
ON

Casting our Care on GOD.

Concluding with

A Modest Character

Of His Grace

The Duke of *MARLBOROUGH*.

Preached in

St. MARY's Church,

In the Town and Port of *DOVER*;

On the 3d of *November*, 1712.

Upon the Duke of *Marlborough's*
Retiring to *Frankfort*.

By *John Mackqueen*, M. A.

Minister of *St. Mary's*, in the Town and Port of *Dover*.

*Cast thy Burthen upon the Lord, and he shall sustain
thee: he shall never suffer the righteous to be mo-
ved. Psal. lv. v. 22.*

LONDON: Printed in the Year MDCCXV.

DISCOURSE

ON

Exhorting the Church to God

Consisting with

A Model Christian

Of His Grace

The Duke of MARLBOROUGH

Preached in

St. MARK'S Church,

In the Town and Port of DUBLIN

On the 8th of November, 1713.

Upon the Duke of Marlborough's
Retiring to France.

By John Markham, M. A.

Minister of St. Mark's Church in the Town and Port of Dublin.

And the Duke upon the 8th of Nov. and the 11th of Dec.
1713. he took a short journey to the Continent to be
with his family at Paris. 1713. &c. &c.

LONDON: Printed in the Year MDCCXV.

I PETER, V. 7.

*Casting all your Care upon him,
for he careth for you.*



THE Creation of the World is a Monument of God's Power and Goodness, the Administration of its Affairs is a Mirrour of his wise Providence, his Care of Mankind is Demonstration of his Bounty and Love; in the first he is infinite, in the next he is incomprehensible, in the last Indefatigable, in all wonderful and glorious.

L²

Reason

Reason and the glimmering Light of Nature tell us, the stately Fabrick of the World could not of itself jump unto being, no more than these lofty Palaces which threaten Heaven with their Height, and press the Earth with their Weight, could spring of themselves out of the Ground on which they stand ; or these wooden Machines which sometimes float on the Seas, and anon cut them, could form themselves unto such beautiful regular Models, on which we cannot look without Admiration and Astonishment.

But as the Apostle St. Peter says in reference to the Incarnation and Manifestation of the Son of God, *1 Pet. 1. 19.* *we have a more sure word of prophecy,* we have a more sure Conviction of the Creation of the Universe by an omnipotent Hand from our Faith which as a Clew leads us from the Belief of this, through the intricate Mazes of the various Occurrences that fall out therein, to some Supervisor that disposes them ; and our own Experience with that of our Fathers and of the Generation of his Children confirm to us the Vigilance of this

Psal. 22. 4.

Psal. 44. 1.

premi

Light
Fabric
f jump
e lofr
n with
h with
them
which
en Ma
on the
d form
regula
t look
stonish

preme Superintendent over us and all
Creatures therein, but more peculiar
over Mankind, and yet still more spe-
cial over those of *Adam's Race*, whom
he has set apart for himself ; and if
we be in the Number of these Favour-
ites, we have a better Claim to a
more particular Inspection of his pro-
vidential Care than others ; and so I
may well address my self to you all
in the Words of the Text, *That you
cast all your Care on God, for he careth
for you.*

says in
d Ma
, The
becy, f
tion o
by a
Faith
om the
ntrica
ces the
serviso
own Ex
ers an
en con
his se
premi

You my usual Hearers may remem-
ber, that in my Discourse the last
Lord's Day on the immediately pre-
ceding Verse I shewed you, that hum-
ble Submission of Mind, entire Resig-
nation of Will, and due Regulation
of Affections, are the most suitable
Dispositions on our Parts, for the right
improvement of our Depressions un-
der, or of our Elevations by *the migh-
ty Hand of God* ; these are the most
likely Qualities to avert this mighty
Hand from striking us at all, or to
alleviate its Strokes when his Arm
lights on us, and bend it to remove
them from us in order to our further
Exaltation : To which as they fre-

quently prove the happy Introductions to some, so they become the intermediate Occasions to others higher Ascent to Dignities and Honours.

The Disasters of some great and good Men (like some mechanick Engines, which press Things downwards to cause them to mount higher) have by a happy Providence, and their honest Deportment under them, been but Fore-runners of their further Advancement : Some have been crushed to their Rising : Have you never heard or read of some Merchants who have been enriched by their Losses ? Of some Courtiers that have been raised by Misfortunes ? Or of Armies beaten into Triumphs ? There are Instances of this Nature on Record, and I pray God, any Alteration to the worse, which has or may befall any of us here present, may thus terminate in bettering our spiritual and temporal Condition ; and I doubt not but it will tend to this, if we join in our Practice these two Verses as they hang and depend on one another, *humbling ourselves under, and casting our Care on the mighty hand of God, and that because he careth for us.* The great Design

sign of the Apostle in these two Verses, 6 and 7, is to mould us to a quiet Acquiescence to the divine Providence under all Revolutions, thwart Occurrences and disastrous Contingences, in Expectation of a glorious Sun-shine after the Dissipation of these Clouds, and in this Hope he would have us compose ourselves to a hearty Dependence on his fatherly Care of us upon all Emergents.

What I spoke concerning the Importance and Extent of the Duty of our *bumbling ourselves under the mighty hand of God*, I shall not now so much as resume the Heads of what I then deliver'd ; I use not to make one Sermon the Burthen of two Lord's Days : That which falls to my Share to speak to this Day is the seventh, *Casting all your care upon him, &c.*

In which you have a Duty enjoyn'd us all ; to wit, *Casting all our Care upon him*, and this back'd with a forcible Reason, *for he careth for us* ; a sufficient Argument against all troublesome Sollicitude, a strong Amulet against all vexatious Anxiety, a mighty Antidote against that excessive Care which distracts the Head, disturbs the Heart,

and disorders the Affections of poor Mortals; take the Sum and Substance of the Words in this short and succinct Proposition or practical Reflection.

That the Consideration of God's Care for us should cure our carking Care about ourselves or our Concerns. Does not *David* in another Turn of Words press this Matter upon us, when he exhorts us to *cast our Burthen upon the Lord*, which he recommends from the same Topick our Apostle does here, that *God will sustain or uphold* such from sinking under the Weight of their Load? What is too heavy for their Backs becomes light when God puts to his Shoulder: What Pains does our Saviour take in that most excellent Sermon in the Mount to rivet this very Text of *St. Peter's* here into our Hearts, and with what weighty Arguments does he enforce it? And how does *St. Paul* give in his Suffrage in this Affair, when he bids us *be careful for nothing, but by prayer, supplication and thanksgiving* we are to ensure God's Care in our Behalf.

Psal. 55. 22.

Mat. 6. 25.

Phil. 4. 6.

That

That you may understand this Care of God the better, you are to advert, that there's a general careful Providence of God which reaches to all Creatures small as well as great, inanimate as well as animate; the Hills are removed as well as established on their Bottoms by him; the Rage of the Sea is bounded by his Power with Cords of Sand, so that its Fury is converted by him into weak Froth and empty Foam; *He hangs the Earth upon nothing, the pillars of the Heaven tremble, and are astonished at his reproof.* Job. 26.

Chrysostom calls the World a great Book for Instruction of the wise and ignorant. Nazianzen says, it is the Wonderful Preacher of God's stupendous Greatness. And Synesius said, it was a Harp, and God was the Musician, the divers Orders of Nature were the Strings: And as all Musical Instruments are kept in Tune by a regular Discord, so to cause the divers constituent Parts of this vast Fabrick, which are as so many jarring Strings, to hit right, requires an attentive Ear, a watchful Eye, and a skilful Hand; and both to bring them to an harmonious Concord, and keep them so, cannot be per-

ΒΙΒΛΙΟΝ
ΜΕΓΑΛΟΝ
ΤΗΣ ΚΑΙ
ΣΟΦΙΑΣ
ΘΑΥΜΑΤΟΝ
ΤΗΣ ΜΕΓΑΛΟΤΗΤΟΣ
ΤΗΣ ΚΑΙΝΟΤΗΤΟΣ
ΚΑΙΝΟΤΗΤΟΣ
ΚΑΙΝΟΤΗΤΟΣ
ΚΑΙΝΟΤΗΤΟΣ
ΚΑΙΝΟΤΗΤΟΣ
ΚΑΙΝΟΤΗΤΟΣ

perform'd but by a Being infinite in Wisdom, Power and Goodness. He appeases the Differences betwixt the Elements, and obligeth them to force their own Inclinations to preserve the Quiet of the Universe; he shakes the Planets with so much Evenness, that for all the contrary Courses they run in their several Orbs, they never disorder themselves, nor deface the Beauty of that *Celestial Globe* in which they move. *David* tells us, *The Heavens declare the glory of God*, that they are the *work of his fingers*, and the *Firmament the operation of his hand*: To make the great Luminaries which adorn the Canopy of Heaven observe the Order in the vicissitudinary Motions he hath appointed them, and to keep the whole Frame of Nature after the Revolution of so many Years in its first Spring and Splendor, needs a Power proportionable in all Excellencies to that which produced it at the Beginning. *St. John* calls *the World a Sea*; and so well it may for its Turbulency, Inconstancy, Bitterness, great Dangers, and monstrous Productions; but he calls it a *Sea of Glass*, and very patly, for its Colour, Brittleness,

Psal. 19. 1.

Psal. 8. 3.

Psal. 136.
8, 9.

Rev. 4. 6.

tleness, and Slipperiness ; what are in
 it but flattering Shadows, brittle Plea-
 sures, and slippery Honours ? These
 are inseparably annexed to that Tri-
 nity of Worldings St. *John* lays down ; ^{1. Ep. 2. 16,}
the lust of the Eye, the lust of the Flesh, ^{17.}
and the pride of Life. Now God is a
 wise, experienc'd, skilful Pilot amidst
 all the boisterous Storms and sudden
 Hurricanes that fall out in the Sea of
 this World, and his Providence keeps
 an ordinary Track in all the Tempests
 and Whirlwinds on Land, in the
 Thunders and Lightnings in the Air,
 in the Roaring of the Waves, of the
 Surges and Depths of the Sea, in the
 Changes of the Court, the Concussi-
 ons of the State, and Confusions of
 the Church : He brings Light out of
 Darkness, Peace out of Trouble, Or-
 der out of Confusion, Comfort out
 of Crosses, nay out of Curses ; and
 turns these Lets and Hindrances in
 our Apprehensions to be Furtherers of
 his Designs for the Good of them
 who fear and love him. In short, Cre-
 ation is the Mother of all Things, and
 Providence their Nurse ; the one brings
 forth, the other brings up ; and
 there is no less Power or Goodness
 requisite

requisite for the Preservation, Reparation and Continuance of the stately Theatre of the World, and the ornamental parts thereof, than there was for their first Production ; to keep them in Being, this is no less Work of Almightyneſs than giving them their Exiſtence at firſt ; and this general Providence of God is of that univerſal Extent, that nothing is excluded therefrom, nor is it confined to any one thing. He does not like a Maſon, Houſe or Ship-Carpenter, leave the Fabrick he was at ſo much Pains and Coſt to erect, to be inhabited by Fate, Fortune, or Chance ; no, *He ſits upon the circle of the Earth, and calls the Hoſt of Heaven by their names*, breaks the Power of Princes, and baffles the Policy of Stateſmen : He makes the feeble and faint mount up to Thrones with the Strength and Swiftneſs of Eagles.

Iſai. 40. 22,
23.
Pſal. 147.
4, 6.

But beſides this general Providence of God, conſpicuous in the Order and Variety, the Beauty and Harmony, the Diversity yet Uniformity observable in this ſumptuous Structure, there is a more peculiar Providence that ~~walks~~ *walks* over the myſtical Body the Church,

Church, and all the Members thereof :
 He does Good unto all, especially to
 the Household of Faith, whom he re-
 gards more than all the World be-
 sides ; he loves one Saint more than
 he does a thousand Sinners : What the
 People said of *David*, God Almighty 2 Sam. 18. 3.
 reckons his choice ones above many
 thousands of them : *He loves the gates* psal. 87. 2.
of Sion more than all the Dwellings of
Jacob. They are so precious in his
 Sight, that he will give *Kingdoms* for
 their *Ransom*, nay, he gave more than
 all the Kingdoms of the World, when
 he parted with his only Son for their
 Redemption ; for their Sake the World
 is supported, and its Duration pro- Isa. 43. 3. 4.
 longed 'till the Number of his Elect
 be compleated. And as an antient
 Father says, that *God's vigilant care is* Sic Deus in-
so exact towards every Believer, as if it tendit singu-
were confined to him only, and yet so ex- lis ac si vo-
tensive his Inspection over all, as if he let à cunctis,
had no Time or Mind of every particular & sic omni-
Christian. How often is this provi- bis simul
 dental Care of God toward his Peo- intendit ac
 ple under different Turns of Words, si vult à
 but still to the same purpose, repre- singulis.
 sented to us in Scripture : as *the Eyes* Eusebius
of the Lord are upon the righteous, and Emislinus.
his psal. 34. 15.
1 Pet. 3. 12.

Deut. 32.

10.

1 Sam. 29.

Psal. 37. 23.

Psal. 34. 10.

Psal. 84. 11.

his Ears open to their Cry ; he keeps them as the apple of his Eye ; he keeps the feet of his Saints ; the steps of a good man are ordered by the Lord ; the young Lions may lack and suffer Hunger, but they that seek the Lord shall lack no good thing ; the Lord is a Sun and Shield, he will give Grace and Glory, and no good thing will he withhold from them that walk uprightly. God would never have been at so much Pains to assure us of his Care for us, if he had not seen in us a great Propensity to distrust him, and felt in himself a more than ordinary Displeasure at this Sin.

From this we see the Vanity of that respective Errour of the Epicureans, who asserted it was a Disturbance to the Ease, a Disparagement to the Majesty of Almighty God to notice the minute Affairs of this lower World ; wherefore they exempted him from the Superintendency of them ; and there are some Christian Writers who have fallen into the same Mistake, and think it a Diminution to his Greatness to take under his Consideration Multitude of Gnats, Swarms of Flies or Shoals of Fishes, &c. measuring his Grandeur by that of earthly Potentates,

tates, or Princes, who out of State refer the Management of small Concerns to inferiour Officers, reserving to themselves the Conduct of the more important Business of the Government: Thus they transcribe the Vanity of *Cesar* in *Lucan*, thinking Princes, or Heroes, and their matters, the only Objects of the divine Care; but we know from better Authority, the poor and needy, *Psal.* 30. 6. *Widows and Fatherless*, *Psal.* 148. 9. have a peculiar Claim to his Favour; the smallest of his Productions, as well as the most momentous of his Works, are a part of his Charge, *Wisd.* 6. 7. *He hath made small and great, and careth for all alike.* He bridges the wildest, directs the wisest, influences the noblest, and neglects not the meanest; *I am poor and needy, yet thou thinkest upon me; thou art my Help and my Deliverer*, *Psal.* 40. 17. Well then may we devolve our Care upon him, for *he careth for us.* And there are weighty Considerations to convince us of the truth of the Reason with which the Apostle presseth the Duty, that is to say, because he careth for us; and whatever Proofs con-

Lib. 5. 40.
An vos mo-
menta pu-
tatis
Ulla dedisse
mibi? nun-
quam sic cu-
ra Deorum
Se premit, ut
vestra morti
vestraque sa-
luti
Fata vacent;
procerum mo-
tus hac cum.
Et sequun-
tur.
Humanum
paucis vivit
genus.

conduce to confirm this Reason are as so many strong Arguments to rivet the Duty upon us.

First, an Argument from the lesser to the greater is thought strong in Philosophy, and our Saviour is pleased to make use of it in his most excellent Sermon on the Mount; and David, when he breaks out in that magnifying Exclamation, *How excellent is thy loving kindness, O God?* He ushers it in with this in the preceding Verse, *O Lord, thou preservest Man and Beast.* Shall he take care of the Beasts of the Desert, the Birds of the Air, the Fishes of the Sea, the Lillies and Grass of the Field, the Hairs of our Heads, the Tears of our Eyes, and the Steps of our Feet, and shall he neglect our Backs or Bellies? *If the Eyes of all these Creatures look up unto God for Provision,* and he answers their Expectation in sending them it in due Season, and will he be wanting to these who love, fear, and trust in him? This is our Saviour's Argument to encourage us to the Duty of the Text: He tells us we are not simply better, but much better than these; and shall he take Care of inanimate Things,

Psal. 36. 6, 7.

Psal. 104.

Psal. 56. 8.

37. 23.

Psal. 145.

15.

Mat. 6. 26.

Things, sensitive Plants, and brute
Creatures, and will he give up ratio-
nal religious Men and Women to per-
ish for Lack of Sustenance? Shall he
preserve Pebble-stones, and fling away
Pearls and Diamonds?

Nay, shall he take care not only
of these, but shall his Bounty extend
to the Children of this World, even
to Sinners and his Enemies, and will
he not mind his Friends and Favour-
ites?

*He causes the Sun to shine, and
his Rain to fall on the just and unjust;
and shall he not shew a Token for good
to his Servants, that they which hate them
may see it, and be ashamed?*

Shall he
fill the Bones of Sinners with Mar-
row, their Veins with Blood, their
Arms with Strength, their Eyes with
Fatness, their Mouths with Laughter,
their Barns with Plenty, their Bags
with Money, their Backs and Bellies
with Cloths and good Cheer, and
shall he not give us our daily Bread?

Tho' *Jehosaphat* the King gave liberal
donations to his other Children, yet the
Kingdom was reserved for *Jehoram*; tho'
Abraham gave Gifts to the Concubine's
Children, yet these were nothing to
Isaac's Portion, the Inheritance was

II.

Mat. 5. 45.

Psal. 84. 17.

2 Chron. 21.

3.

Gen. 25. 56.

M

re-

reserved for him. God's Favourites have a *Benjamin's* Share of his Care. If he looks after ordinary Vessels, yea after *Vessels of Wrath fitted for Destruction*, and shall he not provide for these *Vessels of Mercy prepared for Glory*? And if he notice the common Implements of his House, do you think it probable or possible that he can forget his *Jewels*? But we have a higher Title in the third place to his providential Care from his Propriety in, and relation to us.

III. People will part with Jewels and Estates, with Houses and Lands, to redeem their Wives and Children; therefore God says, *I gave Egypt for thy ransom, Ethiopia and Seba for thee; since thou wast precious in my sight thou hast been honourable, and I have loved thee, therefore will I give Men for thee, and People for thy Life.* God's Propriety in us may secure his Providence for us. *David* says, *I am thine, save me;* so I am thine, provide for me, I am thine, sanctify me, I am thine, glorify me, &c. God counts us his Friends, his Children, his Spouse. How indulgent are we to the Failings and Frailties of them who stand in these

near

near Relations to us? How easily are we reconcil'd to, when offended by, them? How ready to relieve them in their Straits? And how much more merciful and compassionate is our heavenly Father? He that put a Storgie in brute Animals; and into these among them of the fiercest and cruellest Kind, such as Tigers and Bears to their Offspring; he that put Tenderneſs of Affection and sympathizing Dispositions in human Hearts towards their Relations in their Need and Trouble, will much more be moved to abound with paternal Affections, divine Compassion, and fervent Resolutions to help and supply us when we call upon him; since he glories more in the Title of *the Father of Mercy and Comfort*, in that of *the God of Love and Peace*, than in any of his other Attributes: This appears from that Proclamation of the 34th of *Exodus*, 5, 6, 7. which was an Answer to that bold Question of *Moses* in the 18th of the preceding Chapter, and from the 19th of that Chapter, and the Proclamation, we may gather, that the brightest Discoveries of his Glory are mostly displayed in the Effects

fects of his Beneficence and Bounty, where you have six Attributes relating to his Goodness, and only two relating to his Justice. So that in the Constellation of the divine Attributes, there is none shines with more Lustre than his Mercy, as if this was his triumphant and Darling Attribute; he is never call'd the Father of Justice, but he delights in being styl'd the Father of Mercy; this flows naturally from him; the other, when he is provoked, irritated, and forc'd in a manner to take the Rod in his Hand, to revenge the Abuses done the Queen of his Attributes: His Power, Justice and Wisdom are made subservient to advance that. Shall the Queen, the Children, of a wise, good, and powerful Sovereign be without Help and Supply, when his Munificence reaches to all his Subjects in the remotest part of his Dominions? Holy David singles out but one Relation, the Lord is my Shepherd; and on this he builds his Hopes, *he should never want*: What may we not then look for from him, when we display him in all his Relations of Creator and Benefactor, of Sovereign and Governor, of Father and Husband,

Psal. 23. 1.

our Care on GOD.

169

Husband, who is a Sun and Shield, a Sun for Consolation, a Shield for Protection, who will withhold no good thing from them that walk uprightly. *Psal. 84. 11.*

IV.

But not only God's Propriety in us by virtue of the relation between us, but the Value he has for his own People, engages him to care for them. Propriety, and even natural Ties with sickle Men sometimes lessen the Price of their Comforts; but it is otherwise with God; his Claim of Right to us doubles his Love and Esteem: The Prophet *Isaiah* saith, *Surely they are my People, saith he, because their Sufferings; they are precious in his Sight.* And it is this makes him give other Nations to Spoil and Destruction for their Safety; they are the Objects of his more peculiar Delight and greatest Joy; nor does he love them with an ordinary, transient, indifferent Sort of Affection, no, he styles them not only *beloved*, and you may well think that enough, say too much for such Creatures, but he calls them *well-beloved*, and not only so, but he goes a Strain higher, and says, *the dearly beloved of my Soul:* His Heart is wonderfully taken with the Beauties, the Virtues, and Graces of his

Isa. 63. 8.

Jo. 43. 3, 4.

Jer. 12. 7.

Cant. 4. 9.

his Spouse; for so he says, *Thou hast ravished my Heart, my Sister, my Spouse, thou hast ravished my Heart with one of thine Eyes, with one chain about thy Neck.* Believers must needs be precious in God's Account, when we consider what he was willing to part with, or give, what he both did and suffered for them; read all this in the Gift of his Son, in the Actions of his Son's Life, and his sufferings at Death. Had God drained the Depths of the Sea of all its costly Pearls, or emptied the Entrails of the Earth of their richest Metals, had he robb'd the Heaven of all its sparkling Luminaries, yea, had he given the whole World of a thousand Worlds, all had been infinitely less than one Drop of his Blood. *O you of little Faith, will he give the greatest, and will he deny the least? Will he not with him give us whatever is necessary for us? Well may we cast our Care upon him, & he that gave his Son for us, when we were Enemies, will much more give us Food, which we are Song, & shall not he that saved our Souls from Death, save our Bodies from Hunger and Starving?* and the Virtues, and

Rom. 9. 8,
10.

He

He regards his People as his *Jewels*, he tenders them as the *Apple of his Eye*, he prizes them as his *Portion*, his *Inheritance*, his *peculiar Treasure*; we are his *Household*, and he is *worse than an Infidel that takes no Care for that*; Nay, we are nearer yet, for he tells us we are his very *Flesh*, and did ever *Ephes. 5. 29.* any Person hate his own *Flesh*? We neglect not our own *Cattel*, and shall God cast off the *Care of his Children*? The *Husbandman* waters the *Flowers*, the *Plants* and the *Plats of his Garden*, and shall he not water his *Sheep* and *Oxen*? Or shall he feed these, and starve his *Men and Maids*? Shall he give them their *Portion of Meat* in due *Season*, and shall he famish his *Children*? There is a great deal in this *Climax*. How does *David* encourage his *Faith* from *God's Propriety* in us? *God even our own God shall* *Psal. 67. 6.* *every Man* cares for his own; a *Man* like a *transient Passenger* may cast an *overly Glance* on a *ruinous House* in his *Way*, but he shall be *sure to repair his own*; he may see another *Man's Vineyard* lie *desolate*, but he'll take care his own be *manured*; he'll not concern himself about

other Mens Corn or Ground, but he will fence and guard his own, against all Annoyances, so far as he can; and may we not conclude from God's Propriety in, his Affection to all his, Esteem of us, that we shall have his Eye to watch over us, his Ear to hearken to us, his Bowels to yearn towards us, his Arm to protect us, his Wisdom to direct us, his Grace and Favour to comfort us; if we have the Heart of God, we cannot be without these.

Pray you, say then within your selves, behold I am a Father or a Mother, can I find in my Heart to deny my poor Babes Subsistence, or suffer my poor Children to starve or die for Want? Can I give them Stones for Bread, Scorpions or Serpents instead of Fish? Why shall we have such low unworthy Thoughts of God, that he will deny us what we need? He loves the meanest of his Servants with more ardent Affection than we bear these who are united to us in the nearest Conjunction, or are our greatest Darlings. He who hath planted a natural Instinct in all Creatures towards their young, cannot be without

Com-

Compassion to his own, if it be so in a Drop, how much more in the Ocean? How does he illustrate the Greatness of his Benevolence and Care by an Allusion to the most affectionate Relation of the softer Sex, because generally more susceptible of, and more naturally disposed to exercise these sweet Tenderneſſes; that the Neceſſities of their Children require? *Can a Woman forget her ſucking Child; Isai. 49. 15.* or withhold a Compassion from the Son of her Womb? The Question preſuppoſes the Improbability, if not the Impoſſibility of ſuch a barbarous Temper in human Nature: And tho' there have been found ſome *Oſtrich-Parents* without natural Affection, and there be among all Relations ſome defective in Duty and Compassion, ſome unkind Husbands and uncharitable Wives, ſome cruel Parents and croſs Children, ſome tyrannous Maſters and treacherous Servants, &c. yet it is undeniable a Mother can ſtop her Ears to the Cries of, or ſold up her Hands from helping a ſucking Infant; it is true, when he comes to Age, and thick Blood is ſtagnant in his Veins, Plenty of Nurture in his Breaſt, and Strength in his Limbs,

Limbs, if he may withdraw, or hide from him, her great Concern about him, and permit him to shift for himself; but to neglect a sucking Infant that draws as many Drops of Love from her Heart, as he does Milk from her Breasts, is not likely; for the weeping Eyes, the sprawling Arms, the panting feeble Breath, the heavy Sighs, the frequent Sobs of this mute Suppliant, are more impressive and attractive, more awaking and inviting, more penetrating and exciting, more effectual Solicitors for Care and Regard, than all the rhetorical Flourishes, the studied Harangues, or artificial Addresses of the most eloquent Pleaders for Pity or Relief; and yet there is a greater Appearance of an Ebb or Deficiency of Fathers or Mothers affectionate Care towards their natural Offspring, than there is any Likelihood of Gods Neglect of succouring his Children; for it is there asserted in *Psalm* they may forget; and therefore *Devil*, under the Fear and Apprehension of Disappointment from his natural Parents, pulls up his Heart with the Assurance he has of Help from his heavenly Father. *Psalm* 103. *When*

admi

my Father and Mother forsake me, then
the Lord will take me up.

V.

But fifthly, his Promise and Co-
venant are the greatest Security of our
Faith, and Support of our Hope: All
the Attributes of God, which are laid
out for our Encouragement to devolve
our Care ever upon him, were not
effectual to perswade us, did not his
Promise invite us on every Side, be-
fore and behind, on right and left
Hand, *he will never leave us nor forsake*
us; the Lions shall hunger and suffer
Want, that is, the mighty Nimrods of
the World, the great Potentates there-
of, shall sooner want than the Fearing
of God be destitute of what is good
for them. Many dread they'll out-
live their Earnings, their Wealth or
Comforts, but let us lay the Burthen
of our Care and Fears upon God, and
he will sustain them; and this is the
surest way to have our Hearts corro-
borated against all Doubts and Per-
plexities, and then our Thoughts will
be established in a quiet composed
Frame: God's Promises are Articles of
Accommodation and Capitulation be-
tween God and us: If it was not for
these, what the better are we for his
Power

Psal. 32. 10.
Hab. 13. 6.
Psal. 34. 10.

Psal. 55. 21.
Prov. 16. 2.

Power and Goodness, no more than we are for the Majesty and Bounty of some far distant and foreign Prince or Sovereign, that has no Thought or Concern at all upon him about us, and so his Help cannot be extended to us; but the Eyes of the Lord run to and fro throughout the whole Earth, he shew himself strong in behalf of them whose Hearts are upright towards him; there is the Vigilancy of his Providence, he is not a drowsy Centinel, there is the Extent of his Providence; it is throughout the whole Earth, there is none excluded from it, nor is it confined to any one, and there is the efficacy of it, he will shew, or as some translate it, he will strongly hold with them, whose Hearts are upright towards him; he is not an idle Spectator of their Dangers, Wants or Troubles; what he said of the Afflictions of his People is helpful to our Support, have surely seen the Affliction of my People, I have heard their Cry, I know their Sorrows, and I am come down to deliver them. What he said he did, and what he said too, and did for them, is recorded for our Instruction and Improvement; and especially for the

2 Chron. 16.
98.

Rom. 15. 4.

Con-

Confirmation of our Faith and Hope, to which nothing can contribute more, or river the Duty of the Text on us better, than in the sixth place,

The Consideration of God's Faithfulness: It was infinite Mercy and free Kindness that engaged God to enter into Covenant with, or make any Promise to us, but it is the Immutability of his Counsel that inclines him to make them good and forthcoming to us; and 'tis from this it comes, that tho' he change his Dispensations, yet he never alters his Affection or Disposition: Hence he says, that tho' he may visit their Transgressions with a Rod, or chasten them for their Iniquities, yet he will not utterly take from them his loving Kindness, nor suffer his Faithfulness to fail. God's Faithfulness gives us better Security than all private or publick Bonds. God can as well cease to be, as suffer his Promise to fail; what he says, you are as sure of, as what is past, or what you have in Hand. Men fail in their Promises, either thro' Want of Wisdom, they did not foresee the Intervening Disadvantages to them, that come betwixt the Promise and the Per-

VL

Psal. 89. 32.

Numb. 23.
19.

1 Kings 3.

Psal. 119.
49.

Performance, or through natural Feebleness and Falshood incident to Mankind, or through Want of Power; none of which can befall the everlast-
 ing, wise, constant and omnipotent Creator of all Things; *he is not like Man, that he should lie or repent. Hath he said, and shall he not do it? Or, hath he spoken, and shall he not make it good?* His Name is *Jehovah*, he has his Being of himself, and will give Being to all his Promises: He sometimes exceeds his Offers and our Proposals, as in the Case of *Solomon*; but he never comes short of that Word he gives for the Support of our Hope.

The Word, the solemn Promises, yea the great Protestations of the Monarchs of the World are liable to Frustration, Change and Delusion; and can give no more Security to the Faith or Hope of their Dependents, than they themselves are Masters of, who are subject to all the Fatalities, that Impotence, Levity and Imprudence can render them obnoxious to: The Sceptres which adorn their Hands, the Diadems which crown their Heads,

the Armies which guard their Persons, the Senators who advise, and the Officers who execute their Commands, cannot put such Virtue or Stability in their Edicts and Promises, as a Person can firmly build on them; but the God we adore is exempt from these Infirmities and Casualties, such Imperfections occasion in the Transactions of the Potentates of the Earth; therefore we may rely on his Word, maugre all Difficulties and Opposition. His Power knows no Check, his Will knows no Change, his Wisdom knows no Error. Hath the Word gone out of his Mouth, and will it return without executing his Commission? No, *it shall accomplish what he pleaseth, and prosper in the Thing whereto he sent it.* The Centurion's Servant was healed by Christ's Word; there is Power and Life accompanying it; there is sure Truth and Strength as well as Comfort and Sweetness in his Promise; there is no Fear it will miscarry either through Want of Power to perform, or of Wisdom to conduct, or of good Will to perfect it.

Isai. 55. 11.

Now

Now these three are as a threefold Cord to fasten our Faith to his Word: Where there is Power, Skill and Will to make it take Effect, what more can be added to support our Faith? If he hath Power and want Skill, he may fail of Success; If he hath Power and Skill, and want good Will, what are we the better? If he hath Skill and good Will and want Power, he cannot help us; the *Levite* wanted neither Ability nor Skill to unbind or refresh the *Samaritan*, but he wanted a Will, a Heart of Pity and Compassion; but when these concur and meet together in one Person, what can we desire more in him to engage our Faith and Assurance in him.

This may dissipate all Doubts and dispel all Fears, encourage the faint-hearted, comfort the most miserable, and excite them to confide in God in their greatest Extremities: There are innumerable Passages up and down the Scriptures to this purpose, and scarce a Psalm that has not a Tendency this Way: Let me mention that particular place, but of great Extent,

Psal. 37. 5. Commit thy Way unto the Lord, trust also in him, and he shall bring it to pass.

A very comprehensive Injunction, without any Limitation of God's Ability to act or our Circumstances, where in Effect he understands all Cases, in not particularizing any, and setting no Bounds to his universal Dominion, nor to our Difficulties, restricting neither his Promises nor our Exigences; he would seem to permit us to extend our Desires in proportion to the vast Circumference of his infinite Power and Goodness, and our own Needs: The indefiniteness of the Phrase leaves room to our Thoughts to stretch themselves to all possibilities, and gives Encouragement to our Hope in the worst Perplexities; and lest some Favours might be omitted in the Enumeration, chooseth rather to be altogether silent, than to forget any, or limit Omnipotency or our Trust by the Rehearsal of a few Instances, therefore he says in general without Exception of any Difficulty, or Exclusion of any Case, *Trust in the Lord, and he shall bring it to pass.*

Let this and all the other Arguments I have laid down add Vigour and Strength to our Faith, cure our Distrust, and remove all our anxious

N

Fear

*Virtus ex-
emplum ha-
bentis aves,
vestitus liliis.*
Tertullian.

Fear of Want ; whatever is written in the Scriptures, and delivered to you from it, is to draw out the Actings of your Faith upon these Promises, and from these Examples of his providential Care to encourage us to trust him for the like toward us ; if he feed the Fowls of the Air, and cloath the Flowers of the Field, he will not suffer us to perish for Want of Food or Raiment. Do earthly Parents provide for their Children, and will our heavenly Father leave us destitute in the World ? In the very Title of Father, which our Saviour repeats ten times over in the sixth Chapter of *Matthew*, a great part of which from the 25th is calculated to press the Duty of the Text ; in this Title *Father*, there is that which may mollifie, intenerate and bend the Heart of God to us, and at one and the same time enlarge our Affections, animate our Hope, and make us swift and speedy to run to him for Succour, bold and fervent in our Addresses to him ; it is a Fault in us we do not improve this Relation ; for if we did, we might come more freely and chearfully to the Throne of Grace, that we may obtain Mercy and

and find help in the time of need ; for why may not we expect to speed as well as others.

The Confidence of others in God's Care, and the Experience they have had thereof, is a great Prop to our trusting in him, and a Bulwark to our Hope ; so *David* argues. But without *Psal. 44. 1.* Faith, what are we the better for all ^{2.} he said or did for others, tho' much of both was for the Sake and Interest of Believers in all Ages, as well as for them who were then the present Possessors of these good Things ; how does our Saviour extend his Prayers *Joh. 17. 20.* to all Generations ! nor is his Providence of less Compass : But whatever Providences are shewn, or Promises made to others or ourselves, they cannot further support us than we hold them in the Hand of Faith ; except *Ijai. 7. 9.* we believe they can never establish us ; without we apply them by Faith, they prove like a broken Reed, or a Prescription of *Elixir* laid by without Reception or Improvement.

And even our Trust is an Inducement to God to regard us, to provide for and protect us : How often does *David* make his very trusting in God

an Argument to excite God, and rests himself securely upon this as his Stay and Support, that therefore he will come to his Relief. The Grandees of the World do not readily disappoint those who rely on their Friendship, nay a *Heathen* could say, *He would not deliver a silly Bird that flew to him for Sanctuary*, much less will God baffle the *Expectation of the poor*; he that regardeth the *croaking of Ravens*, the *roaring of young Lions*, will not sit still unconcerned at the *Intreaties of his Children*. Shall some *worldly Judges*, who *neither fear God nor regard Man*, be prevailed upon by the *Importunity of Supplicants* to relieve them, and shall God shut his Eyes, stop his Ears, or withdraw his Arm from helping his Servants; his Honour as well as his Compassion will not permit him to neglect these, who upon his Call and Invitation flee to him for Succour. Trust and Confide in him. Did we roll ourselves over upon God, and of our own Head rush upon him, or run swiftly to him, this might have been counted an Act of presumptuous Boldness, and we turned out of Doors, like sawcy Encroachers; but when

Psal. 16. 1.

Psal. 57. 1.

Psal. 9. 18.

Psal. 147. 9.

104. 21.

we come at his Call, it is an Act of obsequious Compliance and respectful Obedience, which he will be sure to take kindly at our Hands. Psal. 50. 15.

Yet must you not expect God will now as in antient Times work Miracles for your Provision or Protection ; tho' he sent the *Israelites* in the Wilderness store of Bread without their plowing or harrowing, and Flocks of Fowls without their artificial setting or netting, made Water spring out from Rocks, yet he will not alter the Course of his ordinary Providence to gratifie our presumptuous Hopes ; he goes on in a regular way, and though his Providence is not tied to means, yet he is pleased we should trust it rather in the use of Means than without them ; if God please we can sail in a Sieve or with a Straw over the Ocean, but he has not promised any such thing, nor that he'll ever help us without we help ourselves ; he has not promised to feed you without you work, nor lead you if you sit still and loiter in your Bed ; he will not make you live without Food, nor happy hereafter without Holiness here ; neither spiritual nor temporal Mercies

N 3

can

can drop down into our Laps like ripe Figs, while we stretch ourselves slothfully on our Couches ; God will not make us chaste and sober, if we frequent naughty Company and drunken Clubs ; he will not make us honest and virtuous, if we be set on Trick and Knavery ; nor will he make us rich or great without the concurrence of our Pains and Industry ; nay for a Tradesman to pray for maintenance to his Family, and spend more Time in the Alehouse or walking the Streets, than in his Shop or Workhouse, is a Mockery ; for the Husbandman to pray for a good Crop, and suffer his Field to lie like that of the Sluggard, this is the way to hasten his Poverty ; or for a Soldier to pray for a Victory without exerting his Courage, is to separate what God hath joined ; let the Praises of God be in their Mouths, and a two edged Sword in their Hands ; though David trusted in the Name of the Lord, and in that marched out against the Philistine, yet he made use of his Sling, and with a Stone out of that he smote Goliath to the Ground. Prayer without Industry is a Mockery, and Industry without Pray-

Prov. 30. 4.

Prov. 24. 30.

Psal. 149 6.

Prayer is a presumptuous impious Foolery.

It is not the Contrivance of our Brains, our early Rising, or late Sitting up, it is not the Valour of our Armies, nor the Labour of our Hands, the Favour of Friends, or the Power of Grandees; it is not the Fertility of the Ground, or the Kindness of the Seasons, the Influences of the Clouds, our Voyages at Sea, or our Journies to Markets by Land, that increases our Store, or holles us to Promotion; no, it is the *Blessing of the Lord* that makes us great as well as rich; *Greatness and Power, Glory, Victory and Majesty, Riches and Honour* are from him; let us therefore resemble the skilful Steersman who has his Hand at the Helm, and his Eye on the Compass; so when we have used all Industry and Diligence in our Stations, honest Callings and Employments, let us look up to God, and expect a happy Event from his Blessing: Our Valour if God did not second it, our Prudence if God did not smile on it, our Labour and Toil in any Art or Profession signifie nothing without the divine favourable Concurrence.

Psal. 75. 5.
Prov. 10. 22.
Psal. 127.
1, 2.
1 Chron. 29.
11, 12.

The Duke of
Marlb'ro.

Gustave Adolphus for all his personal Bravery considered this with himself ; when he was surprised in his *Pavilion* at his private Prayers by one of his principal Commanders, he told him, *He had need make many Prayers who had so many Hands engaged for him, such honourable Designs to accomplish, so many Enemies to subdue, and oppressed Friends to release.* And now we are in the Presence of a most *Illustrious Person*, who was inspired by the same generous Motives in all the Battles he fought, the Sieges he laid, and the Cities he relieved ; who followed the same religious Method of engaging God by Prayer to crown his Endeavours with Success ; and through the Blessing of that God he frequently, devoutly called upon, obtained his Request, gained more Victories over more numerous as well as more formidable Forces, and has, praised be God, out-lived them, which good Fortune the other famous and redoubted *Prince* had not, and his Preservation is a Pawn to us, he is reserved, we trust, by divine Providence for further more glorious Atchievements, allow me my usual Hearers to assert.

That

That there is now before me, and in your View, the greatest person of a Subject that this *Island* or any other Nation in *Europe* ever produced ; one that may justly pass in the first Rank of the most celebrated *Heroes* of former or latter Ages, who is worthy to enter the Lists with the most renowned of the *Trojan Warriors*, the *Gracian Champions*, or the *Roman Conquerors* ; nay, his Victories exceed those of the *Caesar's* or the *Scipio's* ; you may perchance think that Stroke a little bold, but the Truth of it will easily appear, if you consider most of their successful Conflicts were with effeminate *Asiatics*, luxurious *Persians*, and rude *Africans* ; People in the several Quarters of the World they over-ran, at least many of the Inhabitants, tho' otherwise brave and bold, yet without Skill and Experience in Feats of War, the military Art being then in its Infancy, and swadling Bands, in comparison of the Maturity and Perfection, to which its now arrived.

But what do I at this time, in comparing the Advantages of Improvement the military Art has of late acquir'd beyond what it was in ancient Times,

Times, but fall into *Phormio's* Errour, who talked of Stratagems of War before *Hannibal*, and behold a greater than he is before me ; or transcribe his Folly who should descant on Politicks before *Solon* or *Aristotle*, or on Eloquence before *Cicero* or *Demosthenes*, therefore I'll wade no further in these Depths.

What wonderful Care with great Pains the mighty *French Monarch* has been at to model an Army, the best-disciplin'd that ever was in *Christendom* ; an Army for many, many Years together fleshed with Success, intur'd to Conquests, and animated with Triumphs, which left Trophies of its Gallantry wherever it past ; an Army, whose single Centinels merited to be Officers, its Officers to be Generals, and these to be Marshalls ; now to put a Stop to the well-laid Designs of so politic and potent a Prince, and frequently to defeat such valiant Forces as he had to second and promote them, enhances the Reputation of our *British Hero*, augments the Glory of his Actions, and justifies the Panegyricks on him, wherewith the Churches did ring, the Court did re-
joyce,

joyce, and the Country from all Parts fill'd their Addresses for a Track of Years together ; nor has he received any Marks of Honour abroad, or at Home, than what not only judicious impartial Men, but his Foes (and woe's me that so great Worth should have any) will aver to be the just Reward of the Merit of his admirable Services, for advancing the Safety of foreign Princes, the Interest of their Countries, as well as the Honour of his own Sovereign, and the Prosperity of her People ; by all which he has laid a lasting Foundation for the Credit of the most illustrious Branches who are like to be the Issues of his Loins, ours with that of our Posterities Felicity, and his own immortal Renown.

*After the
Victory of
Blenheim
he was made
one of the
Princes of
the Empire.*

There is a remarkable Passage in *Plutarch* applicable to the great Person now before me; the *Athenians* on a solemn Emergent nominated three Generals of different, yet very excellent necessary Qualities, for the Discharge of the great Trust that was devolved upon them. They made Choice of *Nicias* for his prudent Wariness, and cautious Conduct, eminent Accomplishments

plishments in a Chief Commander. The second General was *Alcibiades*, whom they pitch'd on for his Boldness, Bravery and Resolution in fighting; what more noble Perfections in a principal Leader, or more promising Prefages of Success and Victory to his Forces. The third was *Lamachus*, whom they singled out for his Mildness, Sweetness and Affability, fine Endowments you may say to recommend a Candidate for Preferment to some civil Office at Court; but these wise Men thought they were no less requisite to a Person of great Authority in the Camp, proper for rendering him acceptable to his Colleagues in Command, amiable and awful at once to them in Subordination to their or his Orders.

*Sparguntur
in omnes,
In te mista
fluunt, &
que divisa
beatos
Efficiunt col-
lecta tenes.
Claud. de
laud. Stilic.
lib. I.*

Now if these *Epithets*, when single and divided from one another, were sufficient to raise the several Possessors of them to such considerable Posts, what shall we say of them, when they are united in one, as in the most illustrious Person now before me; he must without Dispute be reckoned a Hero of the first Rate. What sedate

Subno Cir-

Circumspection ? What Lion-like
 Courage in Heart and Hand lodge
 under the Lady-like Mildness of his
 Aspect ? With what Debonairness he
 manag'd his Command over Officers
 and Soldiers ? What Easiness and A-
 greeableness appear still in his ordi-
 nary Conversation with great and
 small ? And how Conduct, Valour,
 and Affability, which separately made
 the other three, famous Generals, are
 concentr'd in him, withal in such a
 manner, that its hard to determine
 which of them in him is most pre-
 dominant, so equally they are tem-
 per'd in, and on suitable Occasions
 displayed by him ? There is no Na-
 tion in *Europe*, nay, I may say in the
 World (for the Fame of his noble
 Exploits has reach'd to all the Cor-
 ners thereof) except it be some of
 his own Country-men, and that is
 but of late, which do not reverence
 the Name, admire the Success, extol
 the Virtues, envy the Triumphs, sing
 or weep for the Victories, fear and
 dread the Conduct and Courage of
 this *incomparable Man* ; and it is uni-
 versally known far and near, there
 was

was never any principal Commander of a cooler Head, softer Address, stouter Heart, braver Hand, or more cautious Steps.

Yet after all this and more which I might say, let me tell you, that all the Statues which adorn publick Theatres, those Prints which beautifie the Palaces of Nobles, or the Galleries of Princes, those Laurels which encircle the Temples of victorious Generals, and all the Pomp wherewith their Triumphs are set forth, cannot lay such a Basis for perpetuating the Glory of Conquerours, as their intellectual Endowments, virtuous Qualities, and moral Accomplishments. These, these minister the greatest Composedness of Spirit, Solace of Mind, and most noble Confidence before God and Man upon all Turns and Emergents; and these, blessed be God, our *Hero* has in a plentiful measure, and will never we trust be without.

And it is certain, he is more pleased with the Justice of his Proceedings, and the Character these have imprinted on the Hearts of honest, wise, and discerning Men, than with all

all the Testimonies of Esteem or Affection, which are or can be paid him by this or succeeding Ages ; and the inward Reflections of his own Mind on the Integrity of his Intentions, on the Subserviency of his great Actions to promote the Honour and Interest of his Sovereign and Country, furnish him more Joy and Satisfaction than the Applauses of *Preachers*, the Encomiums of *Orators*, or the florid Narrations of *Historians*, which may continue his Memory bright and shining to many Generations, in spite of the Ingratitude of some, the Prejudices of others, or the Consumption of Time.

And whatever Alteration has now befallen him, or how different soever his Circumstances be from what they were, and that his Sway in publick Affairs is not so great as very lately it was ; yet he is, and will still be found as eminent an Instance of *loyal passive Fortitude*, as ever he was an extraordinary Example of *loyal active Valour* ; and like as some great Ladies, notwithstanding their passing the Meridian Glories of their victorious Beauties,

ties, in their Declension retain some amiable Strictures of their first conquering Charms ; like the Ruines of some splendid Cathedrals, which have in them somewhat venerable ; so there are Grandees, when divested of all the Parade, Ensigns and Equipage of their former Dignities, yet keep up their Decorum, the Height of their Spirit, the Stateliness of their Port, the Gracefulness of their Mien, the Sereneness of their Temper to the very last ; as we see the Ashes of Violets and Roses preserve much of the fragrant Scent of their first-spread blooming Leaves ; the Bones of *Heroes* have something in them valuable, and the Reliques of *Saints* are not without their Admirers and Adorers in some parts of the World.

I could have said more, if I was not afraid to offend a Modesty now before me, equal to his other admirable Ornaments, which make him more deserving than desirous of Praise, and I appeal to you my usual Hearers, if you can witness against me, that ever you heard from me these thirteen Years I have been your Pa-

stor,

Some-
con-
es of
have
there
of a
ge of
ep un
them
Port
, the
he ve
Violen
e fra
loom-
have
d the
thout
Some
I was
now
admi-
e him
Praise
Hear-
me
these
r Pa-
stor,

for, any thing inconsistent with the
Honour, Candour and Freedom, be-
coming the Veracity of the *Pulpit*;
or that Plain-Dealing genuine to me,
or the customary Frankness of com-
mon Conversation habitual to me out
of it ; for you can witness, that
what I have delivered now is but a-
greeable to what I have said and
written on the Victories of *Blenheim*
and *Ramillies*, as you heard from this
Place ; which Discourses were print-
ed about the Times the Festivities
upon these joyful Occasions were ce-
lebrated all over the Kingdoms, and
are now in many of your Hands ;
all this was before I had the Honour
to know, or the Happiness I had to
be known to this *Great Person* ; all
which considered may vindicate me
from any mean Design, Partiality, or
By-End, in what I have now de-
clared, and Nothing has induced me
to what I have already said, done,
and assert, or intend further to per-
form, in setting forth the Virtues,
Merit, and wonderful Atchievements
of this *most Eminent Man*, but the
mighty Power of Truth, which sway-
ed

ed the universal harmonious Suffrage
of the *Nation* to concur in the same,
or higher *Elogies* of him: Let me then
flant up all with this hearty With,
in which some crown'd Heads and
many Thousands in *Europe* bear us
Company:

That since the Glorious Actions
of our *Hero*, in what is past of
his Life, has kept pace with the So-
vereign of the *Planets* in his Ascent
to his Meridian Splendour, God
grant his future Years may be ma-
ny, many; and in his declining
Age may be resemble the other's
Descent in a fair Afternoon, his
Laurels still green about his Grey
Hairs; and may the Conclusion of
his Days, which I hope is far off,
be like the Parting of that from
us in a Clear Calm Evening, where
he is encircled with Rayes of Beau-
ty and Brightness, which adds no
small Glory to his Setting: I know
this to be your Cordial Desires as
well as mine; and God grant us
all Holy and Comfortable Lives,
Peaceful and Happy Ends, through

our Care on GOD.

195

ESUS CHRIST; to whom
with the Father and Holy Ghost be
all Honour and Glory, World with-
out End. **A M E N.**

O 2

A

ASUS CHRIST: to whom
with the Father and Holy Ghost be
all Honour and Glory world with-
out End. AMEN.

A 2 O

A
DIVINE and MORAL
ESSAY
ON
COURAGE,
ITS
RISE and PROGRESS:
WITH

Some REFLECTIONS on the Causes
of British VALOUR, and more
peculiar REMARKS on the Victory at
RAMILLIES.

— — — *Proinde Omnia Magno*
Nunc cessa turbare metu, atque extollere vires
Gentis his Victæ, contra premere arma Britannî.
Virg. *Æneid.* Lib. xi.

In Audaces non est Audacia tuta.
Ovid. *Met.* Lib. xx.

The Second Edition.

By John Mackqueen, M. A.
Minister of St. Mary's, in the Town and Port of Dover.

LONDON: Printed in the Year MDCCXV.

A
DIVINE and MORAL
ESSAY

COURAGE

RISE and PROGRESS

WITH

SOME REFLECTIONS on the Causes
of British VALOUR, and more
peculiar REMARKS on the Victory at
RAMILLIES



Printed by J. Smith, in the Strand, near the entrance of the
River, in the City of London.
Virg. Aeneid. lib. xi.

In the Strand near the entrance of the
River. Virg. Aeneid. lib. xi.

The Second Edition

By John Mackintosh, M. A.

Minister of St. Mary's in the Town and Port of Dover

LONDON: Printed in the Year MDCCXV

The Epistle Dedicatory

XXXXXXXXXXXXXXXXXXXXXXXXXXXX
XXXXXXXXXXXXXXXXXXXXXXXXXXXX

TO THE

RIGHT HONOURABLE

GEORGE,

Earl of Orkney, Viscount Kirk-
wall, Baron Degmont, Knight
of the most Antient and No-
ble Order of the *Thistle*, Lieu-
tenant-General of Her Ma-
jesty's Forces, and Colonel of
the Royal Regiment of the
Foot.

My LORD,



Considering the Affinity
the Subject of this Trea-
tise bears to Your Ex-
cellency, I was not long
in Suspence where to fix my Eye

The Epistle Dedicatory.

*for a Patron : Whom could I choose
fitter, than so Glorious an Exam-
ple of Fortitude and Valour ?*

*Your Transcendent Share in these
Wonderful Victories, which strike
Europe with Astonishment, will
justifie my Choice to all Men of
Condition. It is well known the
Finishing Stroke, which consum-
mated that at Blenheim, was ow-
ing to Your Great Courage and
Profound Conduct ; and You Com-
manded in Chief the Right Wing
at Ramillies : Your signal Bra-
very in these Places, with Your
other distinguishing Qualities, have
raised Your Reputation every where
among Men of Worth, and riveted
You in the Esteem of the most
Celebrated General now in the
World.*

The Duke
of Marlbo-
rough.

And

The Epistle Dedicatory.

And tho' Your very Name struck
Terror into those Enemies You in-
closed and subdued at Blenheim,
yet at the same very time they
were affected with Reverence; and
it did not a little alleviate their
Calamity, when they heard and
came to know they were Conquered
by the Nephew of that Earl of
Dunbarton, who was several Years
one of the Principal Generals of
France; to whom the Credit of
their former Successes was in no
small degree due; whose Polite
Address at Court procured him a
Conspicuous Character from the most
considerable Persons for Birth and
Breeding; whose Valiant Actions
in the Camp preserve his Memory
still flourishing among these his
Contemporary General Commanders
yet surviving; who, when upon
Sq-

The Epistle Dedicatory.

Solemn Occasions they recount their Champions, place him in the First Rank, mention him with such Affection and Esteem, that we may well conclude his Noble Achievements shall be transmitted to Posterity with their deserved, never-fading Elogies

It is some Mitigation of the Misfortune of Gallant Soldiers, when they are fairly overcome by Men of Honour and Valour. The Prince of the Roman Poets solaced the Son of King Mezentius, whose Courage he magnified with high Encomiums a little before, upon this Account, that he fell by no meaner Instrument than the Hand of his Heroe.

—Non tam
Turpe fuit
vinci, quam
contendisse
decorum est.
Magnaq; dat
nobis tantus
solatio vi-
tor.

Hoc

The Epistle Dedicatory.

Hôc tamen infœlix miscram so- Virg lib. 2.
labere Mortem,
Æneæ Magni dextrâ cadis.—

Altho' the World admire these more than ordinary Exploits You in so singular a manner promoted, yet whoever knows Your illustrious Descent, will not wonder at Your Part in their Accomplishment: Since, what else than mighty, unusual Effects of Prowess can be expected from a Person that is the Off-spring of a long Race of Victorious Heroes, who, according to our Historians, have signalized themselves above others by a Martial Genius for Military Undertakings? For none ever ventured on them with more Resolution, behaved themselves in them with more daring Boldness,
or

The Epistle Dedicatory.

or came off with more lasting
Glory.

It is the strange Surprize of
Grand Events out of the Com-
mon Road, and Ignorance of
their Original Causes, which fill
Mens Minds with amusing Specu-
lations: And though we may
be puzzled with the former, yet
we are not to seek for the lat-
ter, when we call to mind how
congenial Courage is to Your
Blood; whether we consider it
issuing from the Magnanimous
Hamiltons, or the Ever-renown-
ed Douglasscs: These, your Ce-
lebrated Ancestors, made Fights
their Recreation, and Triumphs
their Diversion.

Duke Ha-
milton, the
one Grand-
father, the
Marquis of
Douglass the
other.

The Epistle Dedicatory.

It is obvious in our Chronicles, that these two surmounting Families have been the Springs of the Redoubted Leaders of our Armies, the Strenuous Asserters of our Liberties, the Faithful Supporters of the Crown, and the Indefatigable Champions of their Country's Honour and Glory. And I believe, few or none of the Antient or Modern Nobility of that Kingdom have made any great Figure in the State or Field, who bore not their Names, or did not Quarter their Coat of Arms.

The Memorials of Your most Noble Family set forth by one of the most Florid Authors of this or any other Age, and the History of the Douglasses long since

Dr. Burnet
Bishop of
Sarum.

The Epistle Dedicatory.

*Jamais
arrive.*

since publish'd ; in which we find, according to their Motto, they first enter'd the Field, and came last out of it, when their King's Concern or their Country's Interest required, raise what I say above all Doubt and Contradiction.

But, without mentioning any Advantage by Your High Extraction, You have, by a Generous Emulation to resemble Your Famous Progenitors in Worthy and Heroick Deeds, trac'd their Steps, improv'd the Stock of Honour they have left You, and laid a new, firm Basis for Your own Immortal Renown : You have reflected Lustre to their Ensigns, repayed with Interest the Dignity of Your Birth, illuminated their Memories with Increase of Splen-

The Epistle Dedicatory.

Splendor : You make the present Age Proclaimers of their and Your Praises, and oblige Posterity to revive with Care and Esteem the Remembrance of their Valiant Feats, and Your own Extraordinary Merit ; which makes a more peculiar Difference betwixt You and many Candidates of Fame, than either Your Lofty Pedigree, Your Splendid Quality, or Your Eminent Command.

Long may Your Lordship wear these Laurels, wherewith You are justly Crown'd ; long may Favourable Providence prosper all Your Brave Enterprizes ; long may You continue Serviceable to our most Gracious Queen, Formidable to Your Enemies, Comfortable to Your Noble Relations.

Sic tua processus habent fortuna perennis. Ov.

This

The Epistle Dedicatory.

*This none wishes with more Cor-
dial Affection, and Profound Re-
spect, than,*

My LORD,

Your Excellency's

Most Humble and

Most Faithful Servant,

John Macqueen.

2 SAM. X. 12.

Be of good Courage, and let
us play the Men for our
People, and for the Cities
of our God; and the Lord
do that which seemeth him
good.



AMONG all the noble
Qualities, which adorn
Mankind, there is none
more Excellent in it self,
more Illustrious in the
Eyes of others, or more
Beneficial to the World, than Cou-
rage or Valour: None that more uni-
versally

British *Valour* triumphing

versally strike the Mind with Admiration, or more forcibly ravishes the Heart with Affection ; not only among them of Honour, Form, or Rank, but those who move in the highest Sphere, even Kings and Princes, Orators and Philosophers. The Treasuries of Emperors are too narrow to proportion a Reward to its Worth ; the highest Titles of Honour, which Sovereigns can bestow on Favourites, are too low to advance its Reputation ; the witty Inventions, the florid Expressions, the towering Metaphors of eloquent Declaimers, the fine Schemes, the rational Deductions, the extolling Elogies of them of greatest Sense and Literature, fall short of the intrinsic Dignity, the external, yet innate, Lustre, and their own Sentiments of the Merit of this Virtue.

You cannot expect then from me, exact Justice to the Splendour of a Theme, which dazzled the Eyes, rack'd the Tongues, crippled, if not non-pluss'd the Fancy of the most graceful Pleaders, the famous Writers of former or later Date. But altho' great Beauties cannot be painted to the Life,

Life,
ed
whic
tion
Atch
mem
miu
triot
joyf
some
and
whe
one,
cann
yet
sente
the
spor
the c
It
flori
ing
over
starv
ject
fame
Cha
in
I ca

Life, nor eminent Actions magnified according to their true Height, which may excuse any Disproportion in the Description of the great Atchievement we are this Day to remember, or any Defect in the Encomiums bestowed on those Noble Patriots, whose Bravery occasioned this joyful Solemnity : Yet, may there some Miniature of the one be drawn, and a Mirrour for the other be framed, wherein though the Graces of the one, and the Glories of the other, cannot be seen in their Perfection ; yet so much of them may be represented, as may affect the Gazers on the one with some fervorous Transports, and charm the Considerers of the other with pleasant Amusements.

It is well enough known, the most florid Orators have complained of being choaked with Plenty, like Lamps over-stock'd with Oil, rather than starved with the Penury of their Subject : Now, although I dare not assume to my self any share of this Character, yet I may apply their Fate in this Particular, and freely confess, I cannot adjust Words of Energy or

*Inopem me
Copia fecit.*

British *Valour triumphing*

Force, suitable to the Worth of this glorious Action, which the present Age can never sufficiently Praise ; and Posterity will Admire, sooner than believe or imitate.

Therefore, without any other Apology, I'll draw from the Words of the Text such Lineaments and Strokes, as may concernedly touch you with Thanks to God, who endued our Forces with Conduct and Courage to consummate the Victory we are now to remember ; and withal, I'll say something which may raise your Esteem and Love to those brave Warriours, who were eminent Instruments in God's Hand to accomplish the Wonders they performed.

The Words, you see, are an Exhortation to that Virtue I have been all this while speaking of. I will not take up any of your Time (for I see it may be short enough for what I have prepared, though long enough, I doubt, for the Patience of some) in discoursing of the Context, or the Occasion on which they were spoke, further than to tell you, here were two Armies in the Field ready to fall on ; as accordingly they did.

The

THE Words are *Job's* short and pithy Advice to his Brother *Abishai*; they were both Captain-Generals of *David's* Army; and we have this Day Two Brothers Generals, the Duke of Marlborough, and his Brother Lieutenant-General Churchill. And who knows but the Heroick Duke bespoke his Vallant Brother in the Words of the Text? Or if it was not so, I am sure they both practis'd it, and that is the best Comment or Paraphrase I can give you on it.

The Words run on these Two; First, *a Pathetick Exhortation, Be of good Courage, and let us play the Men, &c.* The Second is an humble Resignation of the whole Affair, of themselves, and of their Success unto God's Hands; *And the Lord do that which seemeth him good.* They would not prescribe to God, nor ascribe any thing to their own Courage, though they thought it was necessary for them in order to their good Success.

Their Resignation to God, and their Confidence in him, was no Let or Hindrance to the rousing up their Courage, exciting their Valour, and

behaving Manfully; they must be Courageous, otherwise they cannot be Victorious.

God's proposing either Eternal or Temporal Salvation, does not loose us from our Duty, in order to obtain the one or the other. Many Conflicts we must be engaged in, and we had need of Fortitude to bear up, and stand it out. For God will not work Miracles for us, either in the one or the other Case, without we second his Providence with our Forwardness. Spiritual Mercies require Spiritual Duties; and Temporal Blessings call for Corporal and Civil Offices. God's Care of us is no Pillow for our Negligence; we must not refer all to God, without some Reserve for our Industry: To slacken our Activity or Vigilance, in expectation God will do Wonders for us, is such a Piece of presumptuous Boldness, as his Power will not uphold. And though the Divine Goodness helps Impotency upon some Emergents, when there are no Means at all, or but very weak ones; yet it will not prostitute itself to prosper our faint Essays in Cases which

which challenge Courage and Resolution : Therefore well does *Joab* stir up his own, his Brother's, and the whole Army's Spirits, in the Words, *Be of good Courage, and let us play the Men.*

This is an ordinary Scripture Phrase, *Let us play the Men*, to excite Men to valorous gallant Enterprizes : And *1 Sam. chap. 4. ver. 9.* they double the Phrase with a little Variation, *Let us quit ourselves like Men.* And there is no way to testify this, or act the manly Part, but by Valour and Courage.

Now concerning Courage, which is the Burthen of the Text, and the Day too, I will enquire, 1st, What it is : 2^{dly}, What are its Springs, or whence it flows : 3^{dly}, I'll give some particular Strokes relating to the Courage, by which our Forces gained the Victory we now Celebrate.

First then, what it is. There are some sublime Subjects which are better described by Negatives, and we come sooner to know what they are, by denying them to be what the

World takes them to be, and vindicating them from the false Appearances to which some Persons fasten their Names, by reason of some seeming Similitude in little Instances they bear; and Courage is one of these.

Courage is not a sudden Ebullition of our Natural Heat, a warm Emotion of our Cholerick Spirits, or a transient Commotion of our Blood: it is not a rugged curly Knitting of our Eye-brows, threatening Thrastrical Words, a rash lifting up of our Hands, nor a fierce violent Hurry of our Humours upon some slight Emergents: It is not the Exercise of an imperious, insolent Power, and going on in domineering, hectoring Language, whereby Persons care not to defy Heaven, and dishonour God by horrid Oaths, Curses, and Blasphemies, which they add, to give Authority to their Commands: These are such false Blazes, as the World, which is easily deluded with Shews, takes for solid Lights: These have no more just Resemblance to true Courage, than glaring Meteors have to fix'd shining Stars, or painted Roles to true ones.

But

But it is a right, sound, solid, strong, constant Temper of Mind, which hunts out Dangers, looks upon them at a distance with longing Desire to grapple with them, is ashamed to tarry till they come, meets them more than half way, leaps with Joy to embrace them, and masters them in the End; goes on with an uniform Steadiness of Heart against all Shocks from dreadful and surprizing Accidents.

And this kind of Courage has monopolized the Name of *Virtue* among the *Latins*; for by a peculiarity it is stiled, *Virtus*, in *Classick Authors*. And scarcely can you meet with it in some of them, but Fortitude or Valour is the Principal; if not the sole Signification thereof; as if other Excellencies did not merit to share with it in this Denomination: And it is remarkable, that in old *English Writers*, and to this very Day in Discourse, even among Men of Condition, it is called *Manhood*: And you see, the very Text to this purpose says, *Let us play the Men*, as if this were the Character which distinguishes us from other *Animals*; and that it carries a particular

*Fortitudo est
Scientia per-
ratorum en-
cipiendorum,
repellenda-
rum & pro-
vocandorum.*
Sen. Ben.
lib. 2. cap.
34.

lar Emphasis with it in Reference to this Kingdom is plain, as if the Essence or predominant Quality of an *English-man* were founded in Courage, that this is the hereditary Property of the Nation to be *Brave*; and he scarcely deserves the Name of an *English-man*, that is Dastardly and Effeminate: And to this, I may transfer what is told of *Alexander the Macedonian* Emperor, who meeting with a Soldier named *Alexander*, charged him to change his Name, or live up to it in signaling himself in all valorous Exploits. And so must we Renounce our Country, or not Disgrace it and ourselves by doing mean, little things. This is more pardonable in Persons of another Climate, than in any Inhabitants of our Soil, no less Fertile of Stout Men than of other necessary Productions.

In short, a Man of Valour, as our Text would have him, *Let us play the Men*, must march, and go on among all the cruel Instruments and frightful Circumstances of apparent, and, as one would think, unavoidable Death, undauntedly, with a stately Pace, serene

ere Countenance, and a stout Heart ;
as if he were making a Pastime of
Dangers, a May-game of Terrors ; as
if he counted hard Trials and fierce
Skirmishes but his Play-fellows : He
must advance, though it be in all pro-
bability to be wallowed in his Blood,
as if he were to rowl himself in Jes-
amine and Roses : He accosts his
Enemies with a Sprightliness, correct-
ed with a staid Grandeur of Air, with
a Sweetness tinged with some Stern-
ness, as if nothing, though never so
dreadful, could disorder the Sedateness
of his Visage, nor yet pall the Spark-
lings of his great Soul in the pleasant
Vibrations of his Eyes : His Voice is
clear, and his Speech even, all his
Actions manag'd with a compos'd
Frame, and graceful Deportment :
And for all the Mixture of different
Qualities, which seem to meet in this
Description ; yet are they so happily
blended together, that they adorn all
the Parts of his Behaviour with a de-
cent, agreeable Variety.

*I have seen, I have seen, a Comman-
ding Officer, at the Head of his For-
ces put in a sanguine Temper by the*
Beat

Beat of the Drum, his Limbs put in a vigorous Motion by the Martial Sound of a Musical Instrument, his Body on a sudden raised to an erected Posture, his Nostrils expanded with a generous Breathing, his Eyes sparkling, his Arms extended, his Face very bold and daring; you would perceive, as it were, a lively Flame dilating his Spirits, his Spirits capricious in his Blood, his Blood dancing in his Veins, his Veins swelled with a Masculine Ferment, and all like to burst through a brave Impatience to fall on the Enemy.

After this rude Draught of this transcendent Virtue, let me now enquire into the Originals of it, whence it is, that generous Souls are animated to do such numerous and mighty Feats.

First, *Love*, the Sovereign of all the Passions, and the Queen Regent of all the Virtues, is wont to inspire Persons with Courage and Resolution to enterprize and atchieve great Matters. Where this is predominant, it is not easily frightened with Dangers, or check'd with Difficulties; it is not

stopp'd

stopp'd with Opposition, nor diverted with Discouragements : These are but Trials of its Strength, Proofs of its Sincerity, and Occasions of its Conquests. When Fortitude is impregnated with Love, what Improbabilities, I had almost said Impossibilities, shall it not attempt, if not accomplish ; either of these singly or separately taken do Wonders ; but in Conjunction, as some Planets, they produce extraordinary Events. It is with this Fortitude shines with most Brightness, acts with most Vigour, and triumphs with most Glory. Is it not strange, how a little, silly feeble Hen, or a soft, timorous, weak Mother, possess'd with Love, are rais'd to perform Things in a manner above the Sphere of their Activity and Condition ! How will they repel, with the Hazard of their Lives, the violent Assaults of Enemies, betwixt whom and them, there is near as great a Disproportion as betwixt a Lion and a Lamb, a Giant and a Dwarf ? Have you never seen a poor Hen cluck her Chicks, to gather them under her Wings from the Fury of the Kite,

or

British Valour triumphing

or other Birds of Prey ? Have you not observed her to raise her Bristles or Feathers, extend her Neck, fly in the Face of a Mastiff for her Brood ? Have you never heard of a tender-hearted Mother run on Pikes and Swords, imploy her sweet Tongue and soft Hands, lift up her Voice like a Trumpet, stretch out her fair Arms, as a Defence, to receive the bloody Blows, by which a cruel Soldier aimed at her sucking Infant that hung at her Breast, and drew as many Drops of Affection from her Heart, as of Nourishment from her Paps ? If a natural Instinct in the one, and a humane Passion in the other do all this, what may not an affectionate Concern for our Sovereign and Country, for a publick Benefit, for the Relief of Friends, and our own Safety, which is annexed to the Preservation of our Allies ; what will not Love to all these engage brave Men to be Stout and Valiant, *to play the Men*, as the Text runs ?

As Love in general is very apt to beget Courage, so if you consider it as terminating upon Fame, under this

Spe-

specification it has excited Persons Valour to do mighty Things : Therefore, in the Second place, let a generous Ambition after a high Reputation or Desire of Fame be reckon'd, and justly too, as one of the most considerable Springs of magnanimous deeds. What mighty Things have persons possess'd with this been provok'd to perform !

It is true, Worldly Wretches and the Muckworms of the Earth are affected with Wealth, and leave no stone unturn'd to compass it ; *Beaux* and *Buddies*, sensual Belly-gods, drudge after Pleasure : These are Baits for vulgar Capacities, and the inferiour sort of Mankind ; but Fame is the Jewel of Nobles, the Flame of Princes, and the Food of Heroes. This has the greatest Ascendant over brave minds ; it shines most in the clearest heads, and stretches out the strongest bands : Other Desires and Machinations, other Projects and Pursuits shrink back at its first Out-setting, quit the field, and stoop to its Power. Fame is the Spur to Valour, the Whetstone of Courage, the Mother of Arts, the Nurse

Nurse of Sciences, the Founder of Empires, the Framers of Governments, the Spring of all the glorious Actions which astonish'd the World with Wonder, adorn'd it with Beauty, or enrich'd it with Advantage.

The Passion after it is predominant in some of all Professions: This quickens the Soldier's Courage, the Scholar's Diligence, and the Artist's Industry: This makes a Martial Man march boldly in the Face of Death, seek Glory and Renown on the Point of Spears, the Edge of Swords, and snatch them out of the Mouths of Cannons: This makes the Student digest many a tedious Hour, pass several weary Nights and Days with restless Thoughts, broken Sleeps, and hungry Commons: It makes ingenious Mechanicks venture on diverse knotty, unwieldy pieces of Work in contriving and carrying on of which, they waste their Strength, they rack their Wits, and often shipwreck their Estates: It is more peculiarly the Spring and Period of the great Exploits of renowned Heroes; the *Alpha* and *Omega* of the various and

beneficial Contrivances of fine Virtu-
olo's. That eminent General, who
so nobly contemn'd the Riches and
Spoils of the Enemy, and contented
himself with the Honour of the Vi-
ctory, was indebted to the Power of
this Passion for his Conquest, Con-
tempt, and Content, at once; Three
different Streams, issuing from the same
Fountain's Head.

Now great Obstructions in our
Way, strange Trials, astonishing Dan-
gers, extraordinary Difficulties, are the
proper Elements of Fortitude, and the
peculiar Occasions of Fame and Tri-
umph; the Files of Valour, the Baits
of Courage, and the Seeds of long-
lasting Glory. It is grappling with
these, and subduing them, which made
Men be admir'd for Heroes while they
lived, and ador'd for Gods when they
died. Brave Men slip through the
World in peaceful Days without Ob-
servation, as if they were asleep, if
not dead; which made a great Person
say, Without his Prowess had been
put to Trial in the Field, there had
been no great Difference betwixt him
and his Groom; and he had pass'd

*Nil procla-
rum sine pe-
riculo.*

*Ardua per
praecepta glo-
ria vadit
iter.*

*Hellera quis
idisset si salu-
Troja fuisset?
Ovid. Trist.
Lib. 4. El. 3.*

to Eternity, as insensibly as his Footman, without making any great Figure in the World.

The most difficult Virtues or Actions are the most glorious, the most painful are the most beautiful; they have Charms which surmount the Thorns and Prickles which environ them: All the Dangers which surround them are like Eclipses to the Sun, or Shades to Pictures, which in a little time make the Rays of the one more luminous, and the Lineaments of the other more lively.

Brave Men are as much raised above small Trials, as trifling Enjoyments; they are not mollified with common Delights, nor mortified with ordinary Distresses. An Eagle stoops not to pursue Flies; Princes care not for the Diversion of Peasants: Grandees have other Work than rearing of Maypoles; and Heroes are for grand Affairs. They look with Disdain on these Mediocrities which dazzle vulgar Eyes; their Spirits are high, their Capacities large, their Strength solid and lasting, their Confidence proportionable, and their Aims transcendent

dent above any Object that is not illustrious and sublime: Their Hope is not fed with mean Acquisitions, their Love is not fastened to inferior Beauties, nor their Courage lavish'd on sorry Combatants: They value themselves, know their own Worth more than to prostitute themselves to unequal Matches.

This naturally leads me to a Third Cause of Persons Courage; that is, The just Opinion they have of their own Skill and Expertness in handling their Weapons. A Man may be strongly act'd with Love and Zeal to an Interest, may be swell'd with Desire of Fame, yet fall short of promoting the one, or obtaining the other, for want of Ability and Dexterity to compass them; but when these Three concur, he is transported to noble Fears, and is not easily dishearten'd. Even a born Coward by Nature is made bold by the Confidence the expedite wielding of his Arms is apt to beget in him; while he that is a Bungler, as to the cunning Management of his Military Instruments, shrinks for Fear at the Appearance,

much more at the Approach, of a more skilful Assailant : The one will laugh at these Trials, and make a Pastime of the Dangers and Terrors which fright a less approv'd Adversary.

Persons whose Courage rises or falls according to the Apprehension they have of their own Vigour and Capacity : It is true, if this be larger than they have Ballast, it may over-set them, and precipitate them unto Attempts which have more of Foolhardiness than true Valour ; but if it spread not more amply than the Stock or Root will bear, like Lovers, it will think nothing invincible to its Diligence and Assiduity. Persons without Sense or Belief of their Sufficiency enter diffidently upon any Action, if it be but ordinary Conversation ; their Words freeze betwixt their Lips, their Reasonings are frigid and confused, their Countenances blush, their Tongues falter, and Nothing they say or do goes off with Grace or Decorum.

He that has but a low, slight Opinion of his own Parts, will never essay any great or generous Enterprize ;

prize ; Fear of not succeeding, thro' Distrust of his own Ability, raiseth such Obstacles as blunt his Spirits, stifle all brave Resolutions, enervate his manly Endeavours ; or if he venture to engage the Enemy, he sets on but coldly, and soon gives over : While greater Assurance of his own Fitness, by whetting him to a more vigorous Assault, might have secured him the Victory ; especially when he is egg'd on by a firm Persuasion of the Justice of his Cause : Which leads me regularly to a *Fourth* Spring of the Virtue I am all this time discouraging about.

O how much does this animate Persons to Acts of Valour and Gallantry ! This puts Boldness in their Looks, Joy in their Hearts, Strength in their Hands, and Steadiness in their Steps ; so that they begin briskly, this cheers them to go on wonderfully, and comforts them in the Conclusion unspeakably. When our Appetite to fight receives its Directions from Reason's Board, and is calculated to maintain Right, and promote what is Just and Honest, then Men under-

*Causa jubet
melior Super-
res sperare
secundos.
Lucan. lib.
7. v. 349.*

*Frangit &
attollit vires
in milite
causa.
Propertius.*

take with Boldness, proceed with Assurance, and expect, how formidable soever the Enemy may be for Power or Policy, that Heaven, which is set against Injustice and Oppression, is in a manner engaged to protect the Virtuous, to prosper lawful and generous Enterprizes with its benign Influences; upon which they can go freely to the Throne of Grace for Assistance, and rely upon the Divine Providence for Concurrence.

Whereas if People be apprehensive of the Unjustice of the Cause they espouse, they are discourag'd before-hand, advance with misgiving Thoughts; the Spectres of their own timorous Imaginations make them either flee or fall before their Enemies accost them: And if they escape from Death when they are worsted, they are dash'd with Shame, and confounded with Sadness; they are fill'd with guilty, anxious Perplexities, and a late, unsatisfying Repentance, for acting so contrary to Reason and Honesty: While they who are perswaded of the Integrity of their Ways, and the Rectitude of the Methods by which

which they pursue their Designs, begin with a vigorous Activity, which grows on them in the Progress, and in the End crowns them with Success: And if they should miss this, as there are a Thousand Accidents incident to defeat the best-laid Projects and most warrantable Undertakings, which the most penetrating Understanding cannot foresee, nor the greatest humane Power or Prudence prevent; yet they bear up themselves with this, That although God for his own wise Ends may disappoint them, yet he is not displeased with them nor their Cause: And this is a happy Antidote against the vexatious Reflections which guilty Consciences rack Men with, upon the Miscarriages of perverse Intentions and sinister Practices.

The Queen, and her Ministry who advis'd her to enter into this War, serve no Ends of Avarice or Ambition: Her Majesty is led by Compassion toward the Distressed, by a generous Inclination to assist the Injur'd to their Right, to relieve and to re-instate our Neighbours in their antient Liberties and Privileges; or shall I say

any Succours, or Aid by Men and Money given the *House of Austria*, is a piece of laudable Policy in our Governours for our own Safety and Interest : And while they repel the *French* Attacks therefrom, they stop the Execution of mischievous Designs against ourselves ; it is but extinguishing sometimes the Flames of Fire which are like to burn our Neighbour's House, in order to path the Way toward our Conflagration ; it is but raising a Rampier against the Inundation of that Sea, which if it first overflow our Allies, may terminate in our drowning : And who may not easily be convinced of our Obligation to weaken the Power, and cut short the Arms of so incroaching and implacable an Enemy ?

Τοις ὁρμήν
γίνεσθαι ἀπὸ
τῶν λόγων διὰ
τὴν καλὴν.

*Arist. Cap. 1.
Mag. Mor.*

When Valour is excited by Reason and Consideration, to maintain and promote what is Just and Honest, we may expect the more happy and comfortable Issue. Even to Conquer in an unjust Manner, by sinistrous Artifices, impregnated with Fraud, more than true Military Policy or Prowess, subjects the Victor to that Adversary, whom

whom he could not subdue without being beholden to treacherous Intrigues. It is observable, Creatures feeble by Nature, are more wily and crafty, as Apes and Foxes ; but it derogates from the Grandeur of a Hero's Glory, to have more of the Fox than the Lion : The Renown that rises to Men of Honour from true Valour, is Illustrious and Lasting, while whatever is compass'd by Craft is clouded with Ignominy, and dash'd with Shame : To ward which from them, the *Romans*, upon their taking *Tarentum* by the Perfidiousness of the *Brutii*, were precipitated to Cruelty against them, thinking it a great Diminution to the Credit of that Action, if the World should come to the Knowledge of their being Masters of it by any other Method than true Courage and Gallantry.

If War be raised upon illegal Pretences, prosecuted by sordid Methods, and for worse Ends ; let Mens Successes be never so great, let their Fame spread never so far, let them be extoll'd to the Skies by flattering Orators, or mercenary Poets, let them subdue

*Brutii quoque
multi inter-
fecti seu per
errorem seu
vetere in eos
inuito odio: seu
ad proditio-
nis famam,
ut vi potius
adque armis
captum Ta-
rentum vide-
retur, extin-
guendam.*

*Liv. Dec. 3.
lib. 7.*

as many Provinces as they invade, master all the Cities they besiege, and defeat all the Armies they face against; they resemble more successful Robbers and fortunate Pyrates, than deserve the Name of Heroes and Conquerours: St. Paul insinuates no less,

2 Tim. 2. 5. And if a Man also strive for Masteries, yet he is not crowned, except he strive lawfully.

Which if he do, he may well hope for Success; which I may reckon, in the Fifth place, no mean Principle of Courage. Indeed, a Person acted by Love, transported with Desire of Glory, inabled with Skill and Strength, encouraged with the Justice of his Cause, may well expect the Best: And even this Expectation shall make him Bold and Daring; it is a Spur to Activity in the Beginning, a Whetstone to Valour in the Progress, and the Support of Constancy to the very End of brave Enterprizes. All the other Causes I have enumerated, which set Men on work would flag, were they not animated by Hope; for as covetous as Men are of Honour and Fame, for as strong an Appetite to conquer,

conquer, possess the Hearts of Great Heroes, yet could not these influence them to rush on extraordinary Dangers, if Hope of Success did not quicken them; whatever is Generous in Nature, whatever is Illustrious in the Eyes of the World, or Glorious in the Issue, owe their Rise, Progress, and Consummation, to the Force and Charms of this Passion.

An Instance of this we have in the Brave *Alexander*, who reserved this to himself instead of all his Patrimonial Estate; who, when he had distributed to his Soldiers what was left him by the King his Father, being ask'd what he kept for himself? Answered, *Hope*: And we know he made not hereby the worse Bargain; in this he acted as became himself, more like a Monarch than a Merchant: Yet in this he resembled some fortunate Traders, (though the *Insuring Office* was not set up in his Days) who become Rich by ensuring what they have not.

Hope ministers to brave Soldiers the delicious Prospect of a Victory they have not yet obtained; and tho' the Foresight they have of it is not separated

rated from some Squint-looks at the Difficulties in the Way or End, yet it makes such small reckoning of them that it is not retarded, much less overwhelmed by them; these rather sharpen their Courage, sweeten their Toil, and encrease the Glory of their Success.

Now join these *Five* I have named together, they concur to the Production of a *Sixth* effectual Cause of Courage, and that is, a generous Emulation, than which nothing has a stronger Influence on brave Spirits to attempt and accomplish some considerable Exploits: Envy has some Similitude to this generous Passion, but it is far distant from it; for that is properly a Mixture of Grief and Hatred, which terminates with Dislike upon another's Perfections, because we cannot reach them: While this is a happy recoiling of these Passions on ourselves, with Liking and Esteem of the Excellencies we spy in others, in order to provoke us to aspire to come near, if not to equal or exceed them, by a zealous Imitation: So that Grief, and some Twitches of Dislike, if not

of Hatred at ourselves, Love, Esteem, and Hope, contribute to the perfecting this Emulation. Love and Esteem towards the Virtues of others are its Parent; Grief and Dislike at our own Short-comings, its Nourishment after Conception; and Hope its Midwife, to bring to light that Energy and Industry which concur to its Composition.

It was this Emulation made *The- mistocles* ingenious to his own Disquiet, in order to advance his Glory: The Representation he made to himself of *Miltiades's* Valour, robb'd him of his Nights Rest and Days Quiet, push'd him on to share with him in Fame by Imitation of his Bravery. It was this rais'd *Achilles* out of his Grave, or exhibited his Ghost to the Great *Alexander*, and egg'd him on to pursue his Renown by Conquests and Triumphs. In like manner *Cesar* framed such a Mirror of the *Macedonian* Monarch's Worth in his own Imagination, as acted the same Part on his magnanimous Soul.

What made all these, and other Worthies of later Date, relish Sweetness in all their Toils, place Pleasure in

in all their Pains, acquire Honour and Immortality by their short living and courageous dying, but a noble Emulation of the glorious Actions of their heroick Predecessors.

What are these Examples of Champions and their Achievements, who flourish'd in former Ages, but Incentives to Courage unto others? That by begetting a gallant Emulation in them to perform some great Matters out of the common Road, they might be set up as Precedents to Posterity, as well as those were made Patterns to them.

Ordinary Instances or Common Copies may meet with this Entertainment, and produce the like Effect; but when the Height of some prodigious Deeds exceed the Reach, their Splendour dazzles the Sight, and their immense Glory staggers the Belief of present Eye-witnesses, how shall they quite mortify the Faith of future Ages? What shall we think the most emulous Candidates of Fame among Posterity can do any thing else, than silently admire, profoundly adore, rather than presumptuously venture to emulate the unspeakable,

able, unimitable Transactions, which we this Day commemorate?

What shall we, or what can we say of them, but that as great Lights darken our Eyes, great Sounds deafen our Ears, great Prodigies confound our Senses; so as to the glorious Exploits formerly at *Blenheim*, and now at *Ramillies*, what can we declare concerning them, but that as they puzzle our Reason, they'll weaken the Credit of History with them that come after, and extinguish their Emulation? Even when they are transmitted in their natural and naked Representation, without their aggrandizing Circumstances, but so accoutred, they surpass the Modesty of Pulpit Politeness, and the bold Hyperboles of the acutest Wits; The pompous Eloquence of the exactest Orators, the enthusiastick Raptures of the most inspired Poets, are but a cold way of describing or illustrating them.

Therefore I'll forbear descanting on Actions which I cannot sufficiently magnifie, reserving some Hints relating to this last Victory, to the Close of this Discourse; and assign, in the last place, *Seventh Cause of Courage*, and a stronger,

stronger, a better, and a more noble Original of it than any of the former; and that is, *Religion* and *Righteousness*.

This inspires Men with the true Valour and Magnanimity imaginable. The other Springs of Courage I have named may meet and produce this Virtue in Pagans and Heathens; but this is the Peculiar of Men enlighten'd with true Faith, and act'd by a pure Conscience; which separates them from the Crowd of Worldly Warriours, raises their Hearts, and strengthens their Hands for more valiant Feats than any of the former Principles, or all them conjunctly are able to do.

That invincible Firmness of Spirit which the *Stoicks* and *Epicureans* sought to attain to by their Moral Precepts can be found no where but in the Practice of Piety and Religion. We have greater Examples of Fortitude and Heroick Gallantry in *Job* and *David*, in *Sampson*, *Deborah* and *Judith*, in the glorious Company of the Apostles, the goodly Fellowship of the Prophets, the noble Army of Martyrs, the honourable Society of Confessors; who planted the Church by their Pains

watch

watched it by their Prayers, water'd
it with their Tears, and satnd it with
their Blood; than can be found a-
mong the greatest Students of their
Philosophy, or the strict Observers of
their Morality. These glimmering No-
tions which they had of the supreme
Felicity, the greatest Support of Hope,
and Excitement to Courage, were too
soft and effeminate to animate Persons
with vigorous and masculine Sentim-
ents in the midst of Adversity. And
for that magnificent Boast of the Sage
of *Epicurus*, that even in *Phalaris's*
Bull, or in a Caldron of scalding Lead,
he would cry out, He was at Ease!
was never accounted, in the Opinion
of the truly Judicious, but for a vain-
glorious, extravagant Rhodomantado.
Piety has made more famous Champi-
ons than any we find in the Region of
Romances, or the Fabulous Legends of
the *Trojan* or *Grecian* Warriours.

Yea, and those of the Female Sex,
whose tender Age, delicate Complexi-
on, weak Constitution, and nice way
of Education, might excuse their Pu-
llanimity; even Virgins and Matrons,
with undaunted Boldness, with stout

R

Hearts

Hearts under mild Looks and serene Countenances, with swift Feet and soft Hands, attack'd Lions and Tigers, ran to Stakes with greater Speed than others flie to Crowns, grasped their Torments as if they were Beds of Roses : They choos'd to be tortur'd on Scaffolds, rather than caress'd upon Thrones ; to be the Fuel of Flames than the Darlings of Princes, with whom they might have liv'd in Pleasure, swim'd in Plenty, dy'd in Honour, and left of their Issue to inherit the Courts of *Cæsars*, and king it over the World. You will not parallel me such heroick Courage in the great *Nimrods* of the World, or the Champions of *Rome*. It is Piety and Righteousness which makes a Man bold as a Lion : This will enable a Man to look Flames in the Face, Lions in the Face, Railers in the Face, Slanderers in the Face, Devils in the Face, yea, which is more, God himself in the Face with a holy Confidence, with great yet humble Assurance.

PRIV. 18. 2.

But methinks I hear some mutter at the Hearing of this, that Piety and a great Sense of Religion are not the

Com

Companions of War. Let it be so, that those do not always meet; yet we are sure they are not incompatible. I grant that there are scarce any Things more opposite to the Christian Life, than the Inchantments of the Court, and the Temptations of the Camp: But as we meet with soft Roses among sharp Thorns, sweet Berries in barren Heaths, smooth Pearls in craggy Rocks; and as there are some robust Bodies proof against noisome Climates and infectious Air, so there are Instances upon Record, in divine and humane Story, of many who'd retain their Integrity and Virtue amidst the Blandishments of the one, and the Enticements of the other.

Religion has its Favourers and Followers, its Lovers and Admirers every where, in the Camp as well as the Cloister, in the Court as well as the Church. Piety and War are not inconsistent; Devotion may keep Quarters in a Soldier's Tent. The Military Profession has afforded as illustrious Examples of Virtue, yea as eminent Saints, as many other Vocations. We find in the Gospel and Ecclesiastical

Luke 7. 9.

Mat. 27. 52.

Eusebius.

History some of this Imployment no less renown'd for their Goodness than others of more peaceable Occupations. What think you of the Centurion in the Gospel? What a transcendent Eulogy does the Saviour of the World, the most competent Umpire of Mens Worth, bestow upon him, when he said, *He had not found so great Faith, no not in Israel!* This was not the Verdict of an *Ignoramus Jury*, of partial Affection, or mistaken Judgment, but of one who knew the inward Springs, the hidden Ends, as well as the outward Motions of Men. Did not a Soldier become a remarkable Confessor for Christ, when his Followers shrunk, his Disciples fainted, the Jews mocked and derided him? The noble Army of Martyrs, the honourable Society of Confessors, were not without some of the Military Profession in their Front and Rear. You'll find a *Sebastian* in the Head of *Dioclesian's Troops* disputing for Precedency with some resolute Christians, who should first have the Honour of Martyrdom. *Her-misidas*, for Constancy in the Christian Faith, is degraded by the *Persian*

Mo-

Monarch from being General of his Forces to be the Keeper of his Camels; yet would not change his Religion to exchange his Disgrace, or quit his Piety to recover his Post.

I will not wade any farther for Instances to prove the happy Agreement of Religion and Zeal for its Interest, with the Qualities of those who follow the Court or Camp: It would take up too much of your Time to speak largely of Gideon and Barak, of Sampson and Jephtha, David and his Worthies, of all those who have allied the Divine Graces with the Moral Virtues of the Military Profession. There are who can unite the Piety of a Divine with the Policy of a Statesman; the Devotion of a Regular with the Debonairness of a Courtier, the Meekness of a Lady with the Boldness of a Lion, the Gallantry of a Soldier with the Charity of a Christian. Religion does not soften the Undauntedness of their Temper, or rebate the Vigour of their Resolution; nor does their Valour impair their Affection to Divine Worship, or abate the Fervour of their Prayers, make their Confessions less

humble, their Devotion more austere, or their Behaviour morose : No, no, their Conversation bears all the Characters, not only of a Courteous and Civil, but likewise of a Religious and Virtuous Education ; who, amidst all the Punctilio's of Honour they so much stand upon, and vie with others about, have Consciences tender of a sinful as well as a cowardly Action ; who avoid all Appearances of Evil, and giving Offence unto God, or Disrespect to his Laws : They place no Courage in daring God, or braving the Devil ; nor do they count it a despicable piece of Timorousness, to dread the Judge of all the World, to fear Hell, or flee from Damnation ; they esteem there is more of Fool-hardiness than of Valour, of raging Madness than of true Gallantry, in sporting with sinful Occasions, dallying with spiritual Dangers, playing with what may consign them to infernal Flames, or in an over-venturous marching near the Precipice of everlasting Burnings.

You see then, Religion can sport with every State : And as Sr. Peter said at the Conversion of another famous

Cen-

Centurion than him whom I have already named, *Of a Truth God is no Respector of Persons*; but in every Nation, (so I may say in every Profession, in every Occupation,) *He that feareth God, and worketh Righteousness, is accepted of him.* The Camp has furnish'd Champions no less valiant for God and his Cause, than they have been for their King and Country. Religion is not so narrow or morose, but it may adapt and suit itself to the several Circumstances and Imployments of Humane Life, accommodate itself to every Condition: It can lodge under a Scarlet or Purple Robe, as well as lurk under a Coat or Hair-Shirt; it can enter and tarry in a Soldier's Tent, as well as an Anchorite's Cell. There are Devout Courtiers and Godly Centurions, who lead a Life of Conscience in Palaces of Pleasure, afford Examples of Abstinence amidst the Incentives of a full Table, are Patterns of a real Humility in their greatest Magnificence, while a Crowd of Attendants with bare Heads and bended Knees flock about them: They retain pure Hands and mild Hearts, maugre

Als 10 33.

Cove?
—*Virtutibus ille*
Fortunam demisit, nunquamque levantis altis Intumuit rebus; sed mens circumflua luxu
Noverat intactum vitio servare vigorem.
Claud. de Probrini & Olyb. Conf.

all the Provocations to Cruelty, and Temptations to Violence, which surround them: Their frequent rough warlike Exercises remove not Piety from their Souls, Humanity from their Hearts, Tenderness from their Breasts, Compassion from their Nature, or Civility from their Manners.

Well then, while we meet with such favourable Lillies among Briars, such dainty Flowers among Thistles, when we see such Virtue and Goodness kept alive amidst such an Army of Temptations and Difficulties, may we not admire the Divine Bounty, and magnify the Energy of His Grace, that selects Souls brought up in the Tumults of War, to make them Examples of Piety and Patterns of the best Morality? He makes them hear his still Voice amidst the Clashes of Swords, the Sounds of Trumpets, and Rearing of Cannons: He mollifies their Hearts amidst the Cruelties of the Camp; He preserves them pure amidst infectious Air, honest amidst Troops of contrary Provocations, that batter and rush daily upon them. These, O Omnipotent Jesus, are the miraculous

Effects

Effects of thy universal Love ; *these, these,* are the victorious Trophies of thy irresistible Grace ; *these, these,* are the singular Master-pieces of thy absolute Power ; *these, these,* are the stupendous Triumphs of thy Infinite Glory.

Now these ~~Same~~ Causes I have named have a mighty Influence to beget Courage in Men ; but they have a general Extent upon some of all Regions and Climates. There are Three other Springs of this Heroick Virtue, to which we of this Island have a peculiar Claim ; and it is the less Wonder we exceed others in Bravery, since as these I have mentioned seem to have more of a Persuasive than Physical Efficacy, *these* I am now to come to speak of, have a natural Causality this way, which is in itself more cogent, and becomes doubly so, when improved by the generous Principles of the best Religion and Morality ; of whose Impressions our Souls are as capable as our Blood is of Flame and Activity ; and when both concur together, it is not strange, tho' from such a Conjunction, there issue a Race of Heroes.

First,

British Valour triumphing

First, Then there is a certain natural Constitution of Body, which contributes to make some more Courageous than others. Those in Northern Climates have more robust Bodies, more Plenty of Blood, are more inured to Toil; all which make them more audacious against Dangers, and more patient of Fatigue and Trouble; while the Inhabitants of the Southern Parts of the World have frequently more Cunning than Courage, more Subtilty than Strength. The Heat of the Air dissipates that of the Body, exsiccates or dries up their Blood, the Vehicle and Nourishment of these active Spirits, which inflame us with Boldness and Valour. And indeed the Conquerors of these warmer Countries have no great Difficulty to enslave the Nations they subdue; to chain them to their Footstool, and keep them in Ignorance of the Sweetness of Liberty, and of the Advantages of a Free-born People. *Lucan*, who in this seems to be a good *Naturalist*, as well as a good *Poet* or *Historian*, attributes the victorious Successes of some unto the great Assistance the Northern Bands ministered to their Armies.

Omnia

*Omnia
Nasci
Quicquid
Labit
Illic
Velam*

The
King
valia
ever
the
Arms
ney
ney
Galla
to hi
and
It
of
than
Place
exce
Quan
may
Soil
fluen
like
Dio

Omnis in Arctoïs populus quicunque pruinis Lucan. lib.
Nascitur, indomitus bellis, & Martis amator. 8. v. 363.

Quicquid ad Eoos tractus Mundiq; teporem
Labitur, emollit gentes clementia Cæli.
Illic & laxas vestes, & fluxa virorum
Velamenta vides. —

The Power, Glory, and Honour of Kingdoms consist in the Multitude of valiant and stout Men ; and howsoever it is commonly said, Money is the Sinews of War, Men of strong Arms and stout Hearts will get Money where it is to be had ; and Money without Men of Courage and Gallantry to defend it, becomes a Spoil to him that has the keenest Sword, and ablest Hands.

It is remarkable, the Beasts and Birds of some Countries are more daring than those of the same kind in other Places ; and these of our Kingdom exceed those of our Neighbours in Quantity and Strength ; and why may not the Temper of our Air and Soil have the same distinguishing Influence on our Inhabitants as to warlike Feats, who are even from their Cradle

British Valour triumphing

Cradle inured to such manly Exercises, as may prove a previous Preparation of them for Military Encounters? And I know not but the destitute of these among our Youth in Towns, and Yeomanry in the Country, to what they were formerly, has superinduced much of that Softness and Bluntness, which of late Years (though now shaken off) has seized on some of them. However, blessed be God, we are not destitute of many sturdy Youths up and down the several Parishes of these Kingdoms, who when trained up by Discipline and Art, are able to cope with any the best model'd Army in Europe; so they have, and to their immortal Praise, defeated them twice by a more natural Piece of Valour, than is to be found in most Regions of *Christendom*.

Now, although this Consideration reach to the whole Kingdom or Island; yet I do not deny, but whatever Disadvantage some Climates carry along with them, as to the peculiar Constitutions of Mens Bodies, there is no Defect this way so inseparably annexed to Persons; but Industry and

Disci-

Disci
suppl
Natio
lant M
the P
Cour
first
phies,
Champ
Ye
on th
Coun
to a
to th
Streng
reigns
with
its Pa
Body
Field
in a
to en
repel
bestov
of th
small
Breed
in th
contri

Discipline, Exercise and Custom, may supply ; therefore there are few or no Nations without some brave and gallant Men. And although Wit be not the Predominant of the *Swissers*, nor Courage of the *Neapolitans* ; yet the first have not been without their *Sophies*, nor the latter without their *Champions*.

Yet notwithstanding of what is said on this Head, I imagine Men of all Countries are indebted for their Valour to a Generosity of Spirit, more than to the Temper of the Soil, or the Strength of their Limbs. Courage reigns in the Heart, tho' it works with the Hand : It has the Head for its Palace, the Soul for its Parent, the Body for its Nurse and Instrument, the Field for its Theatre. A brave Mind in a durable Body is a happy Match to endure Trials, attack Dangers, and repel Assaults : God and Nature have bestowed both upon the Inhabitants of these Lands ; and these receive no small Improvement from our way of Breeding and Living, which I reckon in the *second* Place does not a little contribute to make our People excel

other

other Kingdoms in Boldness and Gallantry.

Our Children are initiated with a free way of Education, which keeps pace with them as they pass through the several Stages of their Time in our Schools, and there is a great deal of Frankness and honest Freedom allowed to accompany them as they proceed in Years : This ingenuous Method or Treatment allures them without Force or Violence to pursue their Studies with Delight ; it makes them go on sprightly and chearful in the Prosecution of the several Occupations they aim at ; expands and dilates their Spirits, begets in them generous and noble Designs, enlarges their Capacity for all the Parts of Politick Learning, and all Gentleman-like Employments ; it inspires them early with great Expectations, which growing up as they advance in Years, become congenial to them, and have a rational as well as a natural Influence to make them Resolute and Courageous when they come to Maturity, and to spur them to go on undauntedly upon very hazardous Enterprises, and to come off with Glory.

Whil

over French Courage.

255

While the servile Way, the immoderate Corrections, the severe Threatnings used in other Places in the World, by imperious, insulting Masters, strike Terroure into the tender Nature of their young Ones, especially if nobly Descended, as affects them with such Pusillanimity, which does not easily wear off; they are nipp'd in the very Bud, their Spirits cramp'd at their very first setting out, and so soon cow'd unto Littleness and Silliness, which tyrannizes over them so long, that in the prime of their Age, when they are, or at least should be ripe for manly Actions, they retain such a smack of the first timorous Impressions, as makes them very unfit for any Exercises of Valour or Chivalry.

And if the insolent Authority of tyrannous little Tutors have an unhappy Tendency to blunt and dull the Spirits of Persons, while Novices in such a Degree, much more will this dastardly Temper increase on them, if when emerging from their Pupillage upon their settl'd Age and Application to Business, they fall under an Arbitrary

trary Power and Tyrannical Government, this quite effeminates their Hearts, enervates their Strength, stifles all generous Inclinations, precludes the justly aspiring Motions; with which, under a more auspicious Administration of Affairs, they might be carried to brave Attempts.

Now, whatever may be said in behalf of any strict Animadversion the Superintendents of Youth exercise, considering the ordinary frequent Licentiousness of that part of our Life, requires more Curb than Indulgence; but when they are fit for Military Service, or any other considerable Employ, to have their Spirits then enthralld under domineering Governments, who make their Will a Law, their Pleasure the Standard of their Actions, and their Humour the Measure of their Subjects Rights: This is to pass from a less to a worse Degree of Slavery; this is indeed to escape from under the *Ferns* of Children, to be torn with *Thorns* and *Briers* like the Men of *Succoth*, or with the *Israelites* to exchange *Whips* for *Scorpions*, under an insulting outrageous

Judg. 3. 16.

ragio
Trea
his
of h
Su
perv
them
belia
carry
the I
stout
or th
very
with
off t
Oppr
It i
such
a gen
berty
happy
we en
up st
end n
then
kon'd
rage o
our w
tains
and D

ragious *Rbehoboam*, whose rough, severe Treatment, through the Counsel of his Green Heads, lost him ten Tribes of his Kingdom.

Such Hardships are very like to pervert Persons Dispositions, and make them real Cowards through Fear, or behave so through Hatred, which may carry them so far, as rather undergo the Ignominy of Flinching, than fight stoutly for such arrogant Masters ; or they may be transported out of very Revenge to join against such, with any who can help them to shake off the Yoke of their Tyranny and Oppression.

It is the less strange that Persons of such hardy Constitutions, assisted by a generous Education, inured to Liberty under the Protection of such a happy Administration of Affairs, as we enjoy, should brave Dangers, bear up stoutly against Trials, and in the end master them by true Valour : Let then this, in the third Place, be reckoned as a great Incentive to the Courage of our Soldiers, the great Liberty our well-temper'd Government maintains and cherishes among all Ranks and Degrees of Inhabitants.

S

Liberty

British Valour triumphing

Liberty is the great Darling of Mankind ; the Passion we have for this is most predominant to obtain and preserve it ; we Sacrifice whatsoever is Precious and Dear to us : The more we advance in Knowledge when Men, the more sensible we are of the Advantages which attend, and we carry the stronger Appetite after it, which makes the undue Restraints laid on it fret and gall us to that degree, that scarce any Instrument or Opportunity can come wrong to us, whereby we may emancipate ourselves therefrom, and be revenged on them who rob us of so rich a Jewel.

What will not a Person forego, what will he scruple to do, to recover and maintain it ? He had rather die for, or with, than live without it ; the very Name is charming, no Force can extirpate its Value from our Breasts, no Time can extinguish its Loss ; no, nor any thing, though never so Meritorious, can preponderate the Admission of it ; a Palace would be no better than a Prison without it, and Heaven itself would have fewer Candidates, if the Assurance of the Freedom

dom
of C
wha
Peop
neve
ver
just
ver
com
thei
der
cum
and
Han
vere
Fear
Law
his
It
men
our
Adv
men
men
to
Pair
or i
not
and

dom of blessed Souls in these Mansions of Glory did not allure them ; and whatever Prince or Potentate oppresses People in this Point, let his Life be never so regular, his Conversation never so affable, his Judgment never so just in other things, his Liberality never so conspicuous, yet all will not compensate the Ruin of Liberty in their Esteem : While a zealous Defender of this, tho' faulty in many Circumstances or Actions, has the Hearts and Purses of his Subjects open, their Hands ready at Command ; they reverence such a Sovereign's Person with Fear and Love, obey his Words as Laws, run at his Beck, and fight at his Call.

It is this which sweetens the Enjoyment of our Friends, the Fruition of our Comforts ; it is this promotes the Advancement of Trade, the Improvement of Arts ; it is the great Excitement to Industry, the Encouragement to Virtue ; who would be at any Pains for outward Accommodations or inward Accomplishments, if he did not expect the free Use of the one, and Exercise of the other, to benefit

S 2

himself

himself and his Friends thereby ? It is the Cement of Peace, and Safeguard of the established Religion : What needs you disturb the Government which protects you in your Freedom, or disquiet your Neighbour with your Opinion, who is well confirmed in his own, and does not grudge you the Toleration of yours ?

Liberty, to all these Ends and Purposes, was never any where better grounded at first upon a surer Foot, than by the Legal Constitution of these Nations ; nor since better guarded in any Kingdom in *Europe* by several Sanctions provided to that Effect. Our Monarchy is its best Bulwark, for when that was tumbled, it fell Victim with it. And it is secured from Encroachment from the Throne, how great soever be the Power there lodged, by Concessions ingrossed into our Rights, so as nothing can be added to make the Sovereign more Glorious, or the Subject more Happy ; for the Privilege of the one, and Authority of the other, the Authority of the one, and the Liberty of the other, are like Stones in an Arch, mutually assisting

to-

tow
Fabr
not
Earl
for
his
swen
pat
" St
" M
" tu
" ti
" w
" th
" te
" to
" Pe
" ar
" th
" tr
" Pe
" W
Pare
affig
what
and
our
any
bitra
to-

towards the Support of the beautiful
 Fabrick of Church and State. I can-
 not forget what the Great and Noble
 Earl of *Strafford*, who fell a Sacrifice
 for defending his King's Honour, and
 his Country's Liberty, said in his An-
 swer to his Impeachment, and is very
 pat to what I am on : " All the
 " Strings of this Government and
 " Monarchy have been so perfectly
 " tuned through the Skill and Atten-
 " tion of our Forefathers, that if you
 " wind any of them higher, or let
 " them lower, you shall infallibly in-
 " terrupt the sweet Accord that ought
 " to be entertained betwixt King and
 " People. It is no wonder Persons
 " are bold and daring to do any
 " thing in Defence of a rich Coun-
 " try, a good Government, and a free
 " People.

We possess without Fear what our
 Parents or Friends have bequeath'd or
 assigned us. We enjoy with Safety
 what we earn by our honest Industry,
 and we can convey to our Posterity
 our legal Purchases, without dreading
 any Infringment of their Title by Ar-
 bitrary Fetches ; we can delight our

selves, and others too, with the plentiful Use of the Creature-Comforts and Conveniences of Life] we have virtuously acquired ; we can quietly satisfy our Appetites, and welcome our Friends to a liberal Share of well-furnish'd Tables, without the Trouble of free - quarter'd Soldiers rapaciously snatching our Commons, and pulling their Morsels from our Wives and Childrens Mouths ; we can sit down under our own Arbours, Houses, be they Cottages, Halls, or Palaces, without fearful Expectation of any rugged Russians, to deprive us of the Fruit of the Sweat of our own Brows, or the Effects of our own Labour and Improvements ; we live securely under a happy Establishment without Tyranny and Oppression, in a Nation where the People obey their Governours, and the Governours the Laws, which are a Stop to the domineering Absoluteness of Men in Power, a Fence to our Properties, and a Barrier to the presumptuous Intentions of illegal Men, of what Quality soever. Now whatever you may think of these Advantages I have named, and plainly asserted,

asserted
belie
Wo
the
as w
sent
stion
our
Semi
demi
stanc
it ou
to th
bour
A
Circ
sion
Day
of it
for
and
then
such
prom
to, a
this
on C
Le
Place

asserted, yet they are such, that, I believe, few or no Kingdoms in the World do at this time partake of in the large Measure and liberal Manner as we have them, considering the present Juncture of Affairs; and I question not but this has, and will make our *Islands Nurseries* of brave Men, *Seminaries* of expert Warriours, *Academies* of noble Champions, who will stand up for their own Liberties, fight it out to preserve or restore the like to their Allies and Confederate Neighbours.

And there want not some peculiar Circumstances relating to the Occasion of the happy Solemnity of this Day, which may enhance the Victory of it, raise our Praises higher to God for the same, increase our Affection and Esteem of our Forces, and strengthen our Faith in the Almighty for such future Successes. This is what I promised in the Third Place to speak to, and so I shall with some Strokes to this purpose put a Period to this Essay on Courage.

Let it then be considered in the First Place, That the Vigilance and Valour

of our Enemies found neither our Army was secure, or unprepared ; and though it intended not to engage so soon, because our Auxiliary Forces were not come up, yet the Alacrity with which our Men ran to embrace the bold furious Onset of the Enemy, shews they had a generous Impatience to encounter them, and longed for the Opportunity of Conflict.

Had our Forces come up, been united, and our whole Strength compleat ; had all our General Officers concerted Matters, and laid down Methods for attacking the Enemy, or receiving their Assault ; it might have ministred our People great Expectation of probable, if not unavoidable Success, as the likely Result of mature Deliberation ; but without these Advantages we engaged them. The ready Presence of Mind, which always attends our General Commanders, supplied these ; the suddenness of the Enemy's Approach put neither their Thoughts in Confusion, nor our Forces in Disorder ; the quickness of Apprehension in our Leaders, and the promptitude of Action in their Followers,

lowers, then on the Spot, may make the Conduct of our Heroes to be admired, and our Armies Courage to be applauded; *Sudden, fortuitous Occasions are the Triumphs of Wisdom, and the Trials of Valour.*

In subitis casibus ingenium & fortitudo & prudentia prouident. Liv.

Upon this follows that which, in the *Second Place*, may encourage us much, and add to the Joy of this Day; That our Victory was not stolen by Stratagem or Artifice, by Surprise or supine Negligence of our Adversaries, but by down-right Valour and Gallantry: And, to do Justice to the Bravery of our Foes, there was nothing wanting in their Commanders as to Direction, or in their Army as to Discipline and Action: Our Advantage over them was not the Effect of their Cowardice, for they behaved themselves like Men of Honour, and fought like Men of Courage; but that our Valour exceeded theirs, and God was pleased to second our Cause, and valiant Fighting.

Although Victories, obtained by Cunning and Policy, were among the *Laconians* and *Carthaginians* of equal Reputation with those compassed by Force

*Malo mi for-
tuna peni-
tent, quam
victoria pu-
des.*

Force and Power ; yet the brave *Romans* thought those acquired by mere Dint of Sword, and the Enemy beaten in a fair manly Way, without Art or Circumvention, was more honourable, and less imputable to Chance : The Great *Alexander* said, He had rather repent of his bad Fortune, than be ashamed of surreptitious Success of his Arms ; he thought this was a Diminution of his Reputation, and detracted from the Glory of his Atchievements,

It is certain, when Men fight Hand to Hand, Face to Face, and then Conquer or Overcome ; this is more than when at distance, by some warlike Engines, they maul their Enemies ; or, in the Retreat or Flight, wound or beat them down to the Ground. Upon this account, *Homer* magnifies the Valour of both *Grecians* and *Trojans*, *Iliad. vi. ver. 3.*

*Θεαίεσσιν ἰδρὺ ἰδοί, σκεῖ σκεῖ περὶ δ' ἔλκεα,
Ἄσπερ δ' ἄσπερ δ' ἔρδῃ, καὶ κορυ, ἀνὰ δ' αἴης.*

*Munientes hastas hastis, clypeos clypeis
densis,*

*Clypeos aequo clypeo habebat, galea galea,
viro vir.*

And

And the Prince of the *Latin* Poets,
who owes his Flights of his *Æneids*
no less to *Homer*, than he does the
Flowings of his *Eclogues* to *Theocritus*;
extols *Mezentius's* Victory over *Orodes*
upon the same Score :

Atque idem fugientem haud est digna- *Æneid. lib.*
tus Orodem *10. v. 732.*

Sternere, nec jactâ cecum dare cuspidem
vulnus :

Obvius, adversoque occurrit, seque viro
uir

Contulit, haud furto melior, sed fortibus
armis.

His Heart disdain'd to strike *Orodes* dead,
Or, unseen, basely wound him as he
fled ;

But gaining first his Front, wheels round,
and there

Bravely oppos'd himself to his Career :
And fighting Man to Man, would let
him see,

His Valour scorn'd both Odds and Po-
tency.

It is the Honour of the Conquering
side, that their Valour was put to Trial
by

*Non tibi laus,
armis victis
inermis erit.*
Ovid. A.
mor. Lib. 1.
Eleg. 2.

by a stout Opposition and noble Resistance. Where the Conflict is the more sharp, the Conquest is the more shining; and if it had not been bravely fought, the Victory had been the less splendid, and the Courage of our Men less conspicuous. It is the Price gives Value to the Commodity. Difficulty sets a Crown of Honour upon Courage, and Sufferings give Lustre to our Religion. To see our Soldiers wounded Heads wreathed about with Laurels; their honourable Scars fill'd up with their own Sweat in the Heat of Action, or with the Sand and Dust of their Enemies Heels; their valiant Arms fatigu'd with flourishing the Ensigns they snatch'd out of their brave Adversaries Hands; and the remaining Blood in their fresh Wounds retreating, to reserve it self for new Combats; and to hear some of them imploy their last Breath in Praise of their Cause, in Zeal for their Sovereign, Encomiums of their Generals, and Elogies of the Gallantry of their dead or surviving Neighbours: Who should envy Men of such firm and invincible Virtue, extraordinary Rewards,

wards, immortal Fame, or glorious Triumphs ?

But notwithstanding of all this, if our Forces, after all this good Success, did sit up indulging their Ease, and wantonly wallowing themselves in Delights, looking back with joyful Reflections on their prosperous Progress, without any Expectation or Pains to advance forward, or push on their good Fortune ; they might incur the Stain and Reproach of not knowing to Improve, as well as to Overcome : But their following what they had well begun, and making one Victory a Step to another, may, in the *Third* place, add to the Joy of this Day.

The Celerity of our Forces Advances is very wonderful ; the crowding of many great and brave Actions in a narrow Circumference of Time, to perform that in a small Period, the bare naked Relation of the Particulars whereof, in their just Light, may fill Volumes, and replenish the World with Admiration and Applause.

It is very remarkable, that though in the last War, the common Destiny of Fighting had given our Enemies

two signal Victories, yet the Bravery of our Men stopp'd the Course of their Success, clipp'd the Wings of their good Fortune, hinder'd them from flying over the same Fields where they gained Honour, and so shut them up, that they were bridled from farther Prosecution: They languish'd after their good Luck, and were necessitated to court for and embrace Peace, as if our giving Ground were like the backward Steps of strong and swift Runners, which they instantly double with Quickness and Speed, that they may make the higher and longer Leap.

The Business is, the Courage of us in *Britain* is not like the little Friskings of some light Animals, or the sudden Blaze of Chips, or of some easily extinguishable as combustible Materials: It is not like a high Colour in a Fit, or the hot Brush of a quick Action; but it is like the natural Circulation of the Blood in a sound healthy Constitution, or the Current of a rapid River, whose Stopping, or retrograde Motion, makes it break through the Veins of the Earth, or

beat

beat down all Obstacles with more Force and Vigour. Our Men are agitated by the same Ardour in the Progress and Close of the Fight, as they were inspired with in the first Onset. It's an old Remark on our Adversaries, That none charge an Enemy more boldly ; but a vigorous Opposition makes them soon flag, and turn remiss, while our Courage is more solid : We can receive their hot Assaults with an invincible Fortitude, a stayed Bravery ; and tho' the Fury of the Assaultants may make us give Ground, or tumble us off our Feet, we can rise like *Anteus*, who, by every Fall to the Earth his Adversary gave him, rose up with new Strength : We can rally again and again, make Head against our Enemy ; we are press'd into a more vigorous Resistance, push'd back to make the braver Advances, beaten unto more Courage ; which argues our Metal to be more firm, than to be softened with every Heat, or broken with every Stroke.

All which, in the *Fourth* place, may increase our Faith for the future, after new Successes. Victory, through the Blessing

Blessing of God, is become as familiar to our Men as Fighting : The good Fortune they have had, encreases their Ardour for more : The pleasant Reflections they make on the Glory and Renown their great Actions have procured them, begets a generous Emulation to retain the Honour they have so dearly won, or outdo it by reiterated Acts of Valour ; which sets their Spirits on Edge, and adds Flame to their Blood for greater Undertakings.

Our Soldiers, blessed be God, are full of Hope : They consider their present Victories as Pawns of future Success. After such Experiments of Fighting, we can scarce think any Opposition insuperable to our Valour, or any Mountains immoveable to our Faith. One Victory begets another, as one Needle touch'd with the Adamant, attracts many. Why may not the Proof of Persons Courage in former Instances of Danger, in which they came off with Honour, add Wings to their Hope, and Vigour to their Attempts for more Conquests ? The Memory of past Actions heartens us to farther Enterprizes. It was so in *David's* Case,

when

when he went against *Goliath* : And *Scipio* could, by the Eloquence of his Tongue, as well as the Bravery of his Arm, raise the Valour of his Soldiers to a higher Pitch against their Enemies from this very Topick.

*Cum is est
ubi pugnam-
dum, quos
priora bello
terra mari-
que vicissis.
Liv.*

The Advantages our Men have acquir'd by their Valour, they follow to the full, and like a Torrent they bear down all Opposition ; or as the Sea, when it hath broke the Banks, overflows all in its way : And as they enter speedily upon hard, difficult Enterprizes with great Assurance, so they have Constancy to go forward ; and they'll renew their Diligence 'till Matters be brought to a good Period, and the due Improvement of all the desirable Consequences of our happy Success fully consummated. Why should they not sail so long as the Wind favours them ? This is but to second Providence, to make use of the Assistance it offers us. For

Victory to Wise and Valiant Men is not always fortuitous : They quickly apprehend Opportunities, and take them by the Foretop : They help forward, by their Courage and Appli-
T cation,

cation, their good Fate ; and perfect, by the Assiduity of their Pains, what a happy Occasion ministr'd Beginning to : They do not imagine every one has *Galba's* good Luck, to be courted by Fortune, to accept its Offers : They know *speedy Execution is the Daughter of Valour, and the Mother of Good Success* ; therefore they never remit that till to Morrow which should be done to Day : They know, that in War, more than in any Condition of Life, there is less retrieving past Opportunities. Many have lost great and glorious Advantages for want of Eye-sight to see, Heart-courage to embrace, or Strength of Hand to improve, some lucky but slippery Occasions.

There are in no Affairs more sudden, surprizing Accidents, than in Matters of War ; and consequently, timely to fit such Hits with Expedients, is the greatest Proof of solid Prudence, the most renown'd Triumph of a present Mind, the distinguishing Season of prompt Conduct and ready Courage : This made *Hannibal* the Captain of Heroes ; and all this was seen and put to Trial in the Glorious Action

*In Hannibale
plurimum
audacie ad
expellenda
pericula,
plurimum
consilii inter
ipsa pericula
erat. Liv.*

we
con
to
than
shor
men
dust
Prud
rage
carr
In
tle t
the
have
who
clen
prev
Arti
awa
no,
our
whic
Figh
ters,
ted
their
tried
We
unde
we

we this Day commemorate. Now, considering many Circumstances, which to narrate shall be fitter for History than a Sermon, I may well say in short, That whatever a sound Judgment hath of Invention, all that Industry hath of Application, all that Prudence hath of Conduct, or Courage of Boldness, were display'd in carrying on the Victory of this Day.

In the Fifth place, It adds not a little to the Renown of our Success since the Beginning of the War, that we have not acted like those Physicians, who putting to their Help in the Declension of a Disease, weakned by the previous Applications of more skilful Artists, yet these last Comers carry away the Applause and Reward. No, no, this is not our Case : But after our Enemies many Years Experience, which has improv'd their Dexterity in Fighting; after many glorious Encounters, in which their Valour was whetted ; after famous Victories, in which their Skill and Courage was no more tried, than animated to overcome : We made them lower their Topsails under the most favourable Winds,

which might further their Advances ; we have put a Stop to their prosperous Career in their most flourishing State, and in the very Ascendent of their Policy, by which they out-witted their Neighbours, and unexpectedly united *Spain* to their Strength, and the Gold of the *Indies* to their Cash. In this Elevation of their Grandeur, and fair Prospect of its Establishment, we have, thro' the Blessing of God, done that which may make their Power totter, and cause them to fall from the Height of their Greatness, and the Top of their Hopes.

Yet for all that is come and gone, we should not boast over the Misery of our Foes, scorn their Misfortune, laugh at their Calamity, or reproach them with Cowardice or Weakness ; we may triumph in the Joy of our Success, without expressions of vain Vaunting, Discoveries of ill Nature, or Effects, of worse Manners. We have no Reason to disparage their Valour ; we felt the Dint of it twice the last War : They have their Fortunate and Fatal Days ; and their Courage has its Elevations and Remissions, its Ebbs

Ebbs and Floods, like that of other Nations.

But to draw near a Conclusion.

As Learned Scholars dispute for Truth, more than any Triumph over their Adversaries ; so Brave Soldiers fight for Peace, rather than Victory : And when Providence crowns their Endeavours with Success against their Foes, they improve and employ whatever Advantage they acquire thereby, to dispose their Enemies to amicable Terms. Yet are we not so much in Love with Peace, but that we had rather undergo the Expences and Turmoil of War, than that the Valour of our Men should rust by a disgraceful Quiet, or dishonourable Ease. We are sure they had rather make way to a firm and honourable Peace by their victorious Swords, than sit up with a Sham Peace, or one of Glass, fair, but brittle ; which I think the last was no more.

Our Zeal, blessed be God, is level'd to promote the Common Felicity of *Europe*, and the Prosperity of our Friendly Neighbours ; to set Limits to the Exorbitant Power of *France*, which

I hope will suffer Abatement with the impairing their Affairs in *Spain*. It is more than probable, that if the Gold and Silver of the *Indies* shall be diverted from falling under the *French* Management, their Hope will soon sink upon the Removal of this Support : And altho' we have Power and Means to prosecute our good Fortune, and spread our Conquests ; yet our Prosperity does not elate us to keep the War on Foot ; and for as successfully as the Current of our Victories run through God's Blessing, we can give over for the General Good, when the Common Enemy (whom no Bands of Publick Concord hath hitherto kept within Bounds) shall stand to Articles of Ancient Treaties, abandon his Unjust Pretences, and quit his Violent Possessions.

And though there be a fair Way path'd toward this, by the happy Success of our Forces, yet my Wishes are stronger than my Expectation of the War's being quickly at an End ; I fear we may endure some more Throws and Pangs before our Delivery : I doubt it will take a longer Time before the
Shades

Shades be dispersed, the Clouds dissolv-
 ed, and the Impediments removed,
 which interrupt the fair Sun-shine of
 that Tranquillity and Felicity we pur-
 sue. Some robust Patients are not
 wrought upon or heal'd by the first
 or second Dose : Scarcely any thing
 considerable in Grace or Nature arrive ^{ἄσπευ μάλιστα}
 very soon to Perfection ; the most pre-
 cious Metals, sturdy Oaks, the strong-
 est Animals, finest Fruit, are longest
 coming to Maturity. A glorious Pa-
 lace is not finish'd in a short Time :
 And altho' God Almighty can begin
 and perfect his Works in a trice, yet
 is he often content to perform and
 accomplish them by Degrees. The
 neatest Engines of Art, and the most
 curious Productions of Nature, the best
 Models of Policy or Morality, jump
 not into their ^{ἀκμή} or Height in an
 Instant : The Actions of free Agents,
 to which so many different Heads and
 Hands concur, must admit Leisure and
 Patience to concert the Manner, com-
 plete the Matter, and rear up the
 Props on which an Honourable and a
 Lasting Peace may stand, and be firmly
 established. *That God, to whom the*
Issues

280 *British Valour triumphing, &c.*

*Issues of War belong, who has the Hearts
of the Sovereigns of the World in his
Hand, may dispose in his own Good Time
Things to this Happy Conclusion ; as it
is all Honest Mens Desire, so let it be
our Hearty Prayer to the God of Comfort
and Peace : To whom be Glory, Honour,
and Praise, from henceforth and for ever.
Amen.*

31 JA 50

F. I N I S.

C.

arts
his
time
it
be
fort
our,
ver.